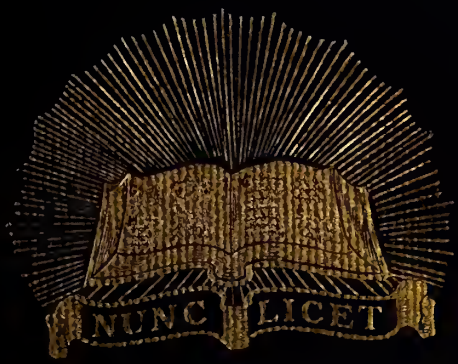
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HEAVENLY ARCANA

VOL. XVIII

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THEOLOGICAL SEMINARY

THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

EXODUS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1756

Potch Edition

VOL. XVIII

BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge

MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUME XVIII., OF THIS EDITION, UNFOLDS

THE INTERNAL SENSE OF CHAPTER XXIX. OF EXODUS, WHICH UNDER THE INAUGURATION OF AARON AND HIS SONS INTO THE PRIESTHOOD DESCRIBES THE GLORIFICATION OF THE LORD AS TO HIS HUMAN; AND OF CHAPTER XXX., WHICH UNDER THE REQUIREMENTS FOR SACRIFICIAL WORSHIP DESCRIBES THE ESSENTIALS OF GENUINE WORSHIP OF THE LORD FROM THE LORD.

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

EXODUS.

CHAPTER TWENTY-NINTH.

THE DOCTRINE OF CHARITY AND FAITH.

9974. They who believe that by the good deeds which they do they merit heaven, do them from themselves and not from the Lord.

9975. Good deeds which men do from themselves are all of them not good, because they are done for the sake of self since they are done for the sake of reward, and thus they look from them to self first; but good deeds which men do from the Lord are all good since they are done for the sake of the Lord and the neighbor; thus in doing them they look first to the Lord and the neighbor.

9976. They therefore who put merit in works love themselves, and they who love themselves despise the neighbor, and even are angry with God Himself if they do not receive the expected reward, for they do them for the sake of reward.

9977. From this it is plain that their works are not from heavenly love, and thus not from true faith, for the faith which regards good from self and not from God is not true faith. Such cannot receive heaven into themselves, for heaven with man is from heavenly love and true faith.

9978. They who put merit in works cannot fight against

evils which are from the hells, for no one can do this from self: but for those who do not put merit in works the Lord fights and conquers.

9979. The Lord alone gained merit, because from Himself He alone conquered and subdued the hells; hence the Lord alone is merit and justice.

9980. Moreover man from self is nothing but evil, thus doing good from self is doing it from evil.

9981. That good must not be done for the sake of reward the Lord Himself teaches in Luke: *If ye love them that love you, what thank have ye? . . . And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. . . . Rather love your enemies, and do good, and lend hoping for nothing again; then shall your reward be great, and ye shall be sons of the Most High* (vi. 32–35). That man cannot do good that is real from himself but from the Lord, He also teaches in John: *A man can receive nothing except it have been given him from heaven* (iii. 27); and in another place Jesus said, *I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing* (xv. 5).

9982. To believe that they will be rewarded if they do good is not hurtful with those who are in innocence, as children and the simple minded, but to confirm themselves therein when they are grown up is hurtful: for man is inducted into good by looking for reward, and he is withheld from evil by looking to punishment; but so far as he comes into the good of love and faith he is removed from regarding merit in the good works which he does.

9983. Doing good which is genuine must be from the love of good, thus for the sake of good; they who are in that love abhor merit, for they love to do the good, and perceive satisfaction from it; and conversely they are sorrowful if what they do is believed to be at all for the sake of self. It is nearly as it is with those who do good to

friends for the sake of friendship, to a brother for the sake of brotherhood, to wife and children for their sake, to their country for the country's sake, thus from friendship and love. They who think well also say and insist that they do not do good for the sake of themselves, but for the sake of others.

9984. The enjoyment itself which is in the love of doing good without reward as its object, is the recompense which remains to eternity, for every affection of love inscribed on the life is permanent; into that love heaven and eternal happiness are introduced by the Lord.

CHAPTER XXIX.

1. And this is the word that thou shalt do unto them to hallow them, to perform the priest's office unto Me: take one bullock a son of the herd, and two rams without blemish,

2. And bread unleavened, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of fine flour of wheat shalt thou make them.

3. And thou shalt put them upon one basket, and bring them in the basket, and the bullock and the two rams.

4. And Aaron and his sons thou shalt cause to draw near unto the door of the tent of meeting, and shalt wash them with waters.

5. And thou shalt take the garments, and shalt invest Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod.

6. And thou shalt set the mitre upon his head, and put the crown of holiness upon the mitre.

7. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him.

8. And his sons thou shalt cause to draw near, and invest them with tunics.

9. And thou shalt gird them with a girdle, Aaron and his sons, and shalt bind headtires on them, and the priesthood shall be to them for a statute of an age: and thou shalt fill the hand of Aaron and the hand of his sons.

10. And thou shalt make to come near the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock.

11. And thou shalt slay the bullock before Jehovah, at the door of the tent of meeting.

12. And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar.

13. And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt offer it up on the altar.

14. And the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is sin.

15. And one ram thou shalt take; and Aaron and his sons shall lay their hands upon the head of the ram.

16. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it upon the altar round about.

17. And thou shalt cut the ram into his pieces, and shalt wash his intestines, and his legs, and put them upon his pieces, and upon his head.

18. And thou shalt offer up with the whole ram upon the altar: it is a burnt offering unto Jehovah: it is an odor of rest, an offering made by fire unto Jehovah.

19. And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram.

20. And thou shalt slay the ram, and shalt take of his blood, and shalt put it upon the tip of the ear of Aaron,

and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about.

21. And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be holy, and his garments, and his sons, and the garments of his sons with him.

22. And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of infillings:

23. And one loaf of bread, and one cake of bread with oil, and one wafer, out of the basket of what is unleavened that is before Jehovah:

24. And thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave offering before Jehovah.

25. And thou shalt take them from their hand, and shalt offer up on the altar upon the burnt offering, for an odor of rest before Jehovah: it is an offering by fire unto Jehovah.

26. And thou shalt take the breast from the ram of infillings, which is for Aaron, and shalt wave it a wave offering before Jehovah: and it shall be to thee for a portion.

27. And thou shalt hallow the breast of the waving, and the shoulder of the uplifting, which is waved, and which is uplifted from the ram of infillings, of that which is for Aaron, and of that which is for his sons:

28. And it shall be to Aaron and his sons for a statute for ever from with the sons of Israel: for it is an uplifting: and it shall be an uplifting from with the sons of Israel of their sacrifices for peace offering, their uplifting unto Jehovah.

29. And the garments of holiness which are to Aaron

shall be for his sons after him, to be anointed in them, and to be filled in them in their hand.

30. Seven days shall the priest after him of his sons put them on, when he shall enter into the tent of meeting to minister in the holy place.

31. And thou shalt take the ram of infillings, and seethe his flesh in a holy place.

32. And Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the door of the tent of meeting.

33. And they shall eat those things wherein expiation was made, to fill their hand, to hallow them: and a stranger shall not eat, because they are holy.

34. And if there be anything left of the flesh of infillings and of the bread unto the morning, and thou shalt burn what is left with fire; it shall not be eaten, because it is holy.

35. And thou shalt do unto Aaron and to his sons thus, according to all that I have commanded thee: seven days shalt thou fill their hand.

36. And a bullock of sin offering thou shalt make every day upon the propitiations: and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to hallow it.

37. Seven days thou shalt make propitiation upon the altar, and shalt hallow it, that the altar may be holy of holies; every one that toucheth the altar shall be made holy.

38. And this is what thou shalt offer upon the altar; two lambs sons of a year day by day continually.

39. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings:

40. And a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink offering of the fourth of a hin of wine for the first lamb.

41. And the second lamb thou shalt offer between the

evenings, according to the bread offering of the morning, and according to the drink offering thereof thou shalt do thereto, for an odor of rest, an offering made by fire unto Jehovah.

42. And it shall be a continual burnt offering to your generations at the door of the tent of meeting before Jehovah: where I will meet with you, to speak to thee there.

43. And there I will meet with the sons of Israel, and it shall be hallowed in My glory.

44. And I will hallow the tent of meeting, and the altar: Aaron also and his sons will I hallow to perform the priest's office unto Me.

45. And I will dwell in the midst of the sons of Israel, and will be to them for God.

46. And they shall know that I am Jehovah their God, Who have brought them out of the land of Egypt, that I may dwell in the midst of them: I am Jehovah their God.

CONTENTS.

9985. In the internal sense in this chapter the subject is the glorification of the Lord as to the Human, which is signified by the induction of Aaron and his sons into the priesthood.

INTERNAL SENSE.

9986. Verses 1–3. *And this is the word that thou shalt do unto them to hallow them, to perform the priest's office unto Me: take one bullock a son of the herd, and two rams without blemish, and bread unleavened, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of fine flour of wheat shalt thou make them. And thou shalt put them upon one basket, and bring them in the basket, and the bullock and the two rams.* "And

this is the word that thou shalt do unto them" signifies the law of order; "to hallow them" signifies a representation of the Lord as to the Divine Human; "to perform the priest's office unto Me" signifies to represent all the work of salvation by Him; "take one bullock a son of the herd" signifies purification of the natural or external man; "and two rams without blemish" signifies purification of the spiritual or internal man; "and bread unleavened" signifies purification of the celestial in the inmost of man; "and cakes unleavened tempered with oil" signifies purification of the middle celestial; "and wafers unleavened anointed with oil" signifies the celestial in the external man; "of fine flour of wheat shalt thou make them" signifies truth which is from Divine good. "And thou shalt put them upon one basket" signifies the sensual in which they are; "and bring them in the basket" signifies thus presence of all; "and the bullock and the two rams" signifies the natural or external of man and his spiritual or internal, which are to be purified.

9987. *And this is the word that thou shalt do unto them.* That this signifies the law of order is evident from the signification of a word, as Divine truth, and hence the law of order, of which below. A word in a general sense signifies utterance of the mouth or speech; and since speech is thought of the mind uttered by vocal expressions, therefore a word signifies the thing which is thought, and hence everything which really exists and is anything is called in the original tongue a word. But in an eminent sense the Word is Divine truth, for the reason that everything which really exists and is anything, is from Divine truth. Therefore it is said in David: *By the word of Jehovah were the heavens made, and all the host of them by the breath of His mouth* (Ps. xxxiii. 6) — where the word of Jehovah is Divine truth proceeding from the Lord; the breath of the mouth of Jehovah is life thence; the heavens made by it and all the host of them are angels, so far as they are

receptions of Divine truth. The heavens are angels because they constitute heaven; and since angels are receptions of Divine truth, therefore by angels in an abstract sense are signified Divine truths which are from the Lord (see n. 8192); and the host of heaven in the same sense are Divine truths (n. 3448, 7236, 7988). Hence may be 2
evident what is signified by the Word in John: *In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was not anything made that hath been made. . . . And the Word became flesh and dwelt among us; and we saw His glory* (i. 1, 3, 14). That the Lord is meant here by the Word is plain, for it is said that the Word became flesh. The Lord is the Word because the Lord, when He was in the world, was Divine truth itself, and when He departed out of the world, the Divine truth proceeded from Him — see passages cited (n. 9199, 9315). That the Word in the supreme sense is the Lord as to 3
Divine truth, or what is the same, that the Word is the Divine truth proceeding from the Lord, is evident from several passages — as in David: *They cried unto Jehovah . . . and He sent His word and healed them* (Ps. cvii. 19, 20). And in John: *Ye have not the Word of the Father abiding in you, because whom He hath sent Him ye believe not, and ye will not come to Me, that ye may have life* (verses 38, 40). Again: *I have given them Thy word, and the world hateth them . . . sanctify them in Thy truth: Thy word is truth* (xvii. 14, 17). And in the Apocalypse: He that sat on the white horse *was clothed in a garment dipped in blood, and His name is called The Word of God. . . . And He had upon His garment and upon His thigh a name written, King of kings, and Lord of lords* (xix. 13, 16). From these and other passages it is evident that the Divine truth proceeding from the Lord is the Word, and in the supreme sense the Lord as to Divine truth, for it is said that the name of Him who sat on the white horse

is the Word of God, and that He is King of kings and Lord of lords; and since the Word is Divine truth, therefore it is said that He was clothed with a garment dipped in blood, for by garment is signified truth (n. 9952), and by blood truth from good — see this more fully explained
4 above (n. 2760–2762). Hence all truth which is from the Divine, is called the Word — as in Joel: *Jehovah uttered His voice before His army; for His camp is very great, for strong in number is he that doeth His word* (ii. 11) — where the voice which Jehovah utters is truth from the Divine (n. 9926); the camp of Jehovah is heaven (see n. 4236, 8193, 8196). Hence it is plain that the strong in number that doeth His word is he that doeth truth Divine. And in Matthew: *When any one heareth the word of the kingdom, and heedeth it not, the evil one cometh and snatcheth away that which hath been sown in his heart. . . . He that was sown upon stony places, is he that heareth the word and straightway with joy receiveth it; yet hath he not root. . . . He that was sown among thorns, is he that heareth the word, but the care of the world and the deceitfulness of riches choke the word. . . . He that was sown upon good ground, is he that heareth the word and understandeth it, and thence bringeth forth fruit* (xiii. 19–23). That the word in this passage is truth Divine is plain without explication. It is called the word of the kingdom because it is the truth of heaven and the church, for the kingdom is
5 heaven and the church. Hence it may be evident that words are Divine truths which are from the Lord — as in John: *The words that I speak unto you, are spirit and are life* (vi. 63). Therefore also the precepts of the decalogue are called the *ten words* (Exod. xxxiv. 28). That by *word* is signified the law of order, is because Divine truth proceeding from the Lord makes order in the heavens, insomuch that it is order there, hence the laws of heavenly order are Divine truths (n. 1728, 1919, 2258, 2447, 4839, 5703, 7995, 8513, 8700, 8988). The law of order which

is signified by word in this chapter is the way in which the Lord glorified His Human, that is, made it Divine, for this is the subject here treated of in the internal sense; and hence in the respective sense the regeneration of man is treated of, for the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3245, 3246, 3296, 4402, 5688). This principally is the law of order because the Lord as to the Divine Human is order in the heavens, and because every one who is regenerated is brought into that order; wherefore they who are in that order are in the Lord.

9988. *To hallow them.* That this signifies to represent the Lord as to the Divine Human, is evident from the signification of hallowing, as representing the Lord as to the Divine Human (see n. 9956). This is meant by hallowing because the Lord alone is Holy, and all the holy proceeds from Him, and all hallowing represents Him (n. 9479, 9680, 9820).

9989. *To perform the priest's office unto Me.* That this signifies all the work of salvation by Him, is evident from the signification of the priest's office, as a representative of the Lord as to the work of salvation (see n. 9899).

9990. *Take one bullock a son of the herd.* That this signifies the purification of the natural or external man, is evident from the signification of a bullock, as the good of innocence and of charity in the natural or external man (see n. 9391). And because he is called a son of the herd, there is signified also the truth of that good, for a son is truth, and a herd is the natural. That a son is truth may be seen above (n. 489, 491, 533, 2623, 3373, 9807); and that a herd is the natural (n. 2566, 5913, 8937). That by a bullock a son of the herd is here signified the purification of the natural or external man, is because he was sacrificed, and by sacrifices was signified purification from evils and falsities, or expiation, here purification from the evils and falsities which are in the natural or external

man. But purification in the spiritual or internal man is
2 signified by the burnt offering of the ram. In order to know what the burnt offerings and sacrifices severally represented, it must be known that there is in man an external and also an internal, and that there is in each what relates to truth and what relates to good; wherefore when man is to be regenerated, he must be regenerated as to the external and as to the internal and in both as to truth and as to good. But before man can be regenerated he is to be purified from evils and falsities, for they oppose. Purifications of the external man were represented by burnt offerings and sacrifices of oxen, bullocks, and he-goats; and purifications of the internal man by burnt offerings and sacrifices of rams, kids, and she-goats; but the purification of the internal itself, which is the inmost, by burnt offerings and sacrifices of lambs. Thus from the animals themselves which were sacrificed it may be evident what purification
3 or expiation was represented. It is said what purification or expiation was represented, because burnt offerings and sacrifices did not purify or expiate man, but only represented purification or expiation; for who cannot know that such things do not take away anything of evil and falsity with men? — see passages, cited from the Word (n. 2180). That they did not take away, but only represented, was because with the Israelitish and Jewish nation was instituted the representative of a church, by which conjunction was effected with the heavens, and through the heavens with the Lord — on which subject see what was shown in the passages cited above (n. 9320, 9380). But what was severally represented by the burnt offerings and sacrifices of bullocks, rams, and lambs, will be seen later in this chapter, where they are to be described.

9991. *And two rams without blemish.* That this signifies the purification of the spiritual or internal man, is evident from the signification of a ram, as the internal of man, thus his spiritual (see n. 2830); for the internal with

man is called spiritual, and the external natural. Purification is signified because burnt offerings were of rams, and by burnt offerings and sacrifices in general were represented purifications from evils and falsities, or expiations, and by burnt offerings and sacrifices of rams the purifications or expiations of the internal or spiritual man, of which later in this chapter, in their place.

9992. *And bread unleavened.* That this signifies the purification of the celestial in the inmost man, is evident from the signification of bread, as the celestial (see n. 2165, 2177, 3478, 9545); and from the signification of unleavened bread, as purified, of which below. That it is the inmost of man is because the celestial is the good of love, and the good of love is inmost. There are three things with man which follow in successive order. These three are called the celestial, the spiritual, and the natural. The celestial is the good of love to the Lord, the spiritual is the good of charity toward the neighbor, and the natural thence is the good of faith, which, being from the spiritual, is called the spiritual natural. For with man it is as in the heavens: in the inmost heaven, which is also called the third, is the celestial, in the second or middle heaven is the spiritual, and in the first or outmost heaven is the natural therefrom, or the spiritual natural. That it is with man as in the heavens, is because a man who is in good, is a heaven in least form — see what is cited above (n. 9279). Concerning the threefold division of heaven or the heavenly kingdom, more will be told below when treating of the cakes and wafers of fine flour of wheat. That unleavened 2
signifies purified is because leaven signifies falsity from evil (n. 2342, 7906); hence unleavened or unfermented signifies what is pure or without that falsity. That leaven signifies falsity from evil is because this falsity defiles good and also truth, likewise because it excites combat, for on the approach of that falsity to good an ardent heat is excited, and on the approach to truth collision. For this

reason the minchah of unleavened bread was used in the burnt offering and sacrifices. Therefore it was ordered that every bread offering which they should bring to Jehovah should be prepared without leaven (Lev. ii. 11); that they should not sacrifice the blood of the sacrifices upon what was leavened (Exod. xxiii. 18); and that on the feast of the passover, they should eat nothing leavened, and that he who did eat should be cut off from Israel (Exod. xii. 15, 18–20). That he was to be cut off from Israel who did eat what was leavened on the feast of the passover, was because the feast of the passover signified liberation from damnation, and in particular liberation from falsities from evil, with those who suffer themselves to be regenerated by the Lord (n. 7093, 9286–9292); hence also that feast was called the feast of unleavened bread.

9993. *And cakes unleavened tempered with oil.* That this signifies the purification of the middle celestial, is evident from the signification of cakes, as the middle celestial — of which in what follows, and from the signification of oil, as the good of love (see n. 886, 4582, 4638). From this it is plain that by cakes tempered with oil is signified the celestial which is from the inmost, for oil is the good of love, which is inmost. It is as follows: the heavens are distinguished into two kingdoms, one of which is called spiritual, the other celestial. To the spiritual kingdom in the heavens corresponds the intellectual with man, and to the celestial kingdom his voluntary (n. 9835). In each kingdom there is an internal and an external, as also with man there is an intellectual and a voluntary; for the intellectual with man is internal and external, and the voluntary is internal and external. The internal intellectual makes the spiritual life of the internal man, and the external intellectual makes the spiritual life of the external man; but the internal voluntary makes the celestial life of the internal man, and the external voluntary makes the

celestial life of the external man. That there is an internal and an external with man, may be evident to every one who reflects, especially from hypocrites, the deceitful, the cunning, and the malicious, in that they interiorly with themselves think against the truths of faith, and also will against the goods of celestial love, but exteriorly think and will with them, and hence also speak and act with them, that they may so appear before the world. It is more- 2
over to be known that each kingdom, the spiritual and the celestial, in the heavens is threefold, having its inmost, its middle, and its external (n. 9873). The inmost of the celestial kingdom is the good of love to the Lord, the middle there is the good of mutual love, which is the good thence proceeding, and the external is the enjoyment proceeding from that good. The two former are in the internal man with those who are in the celestial kingdom of the Lord, but the third is in the external with the same. These three goods were represented by bread unleavened, by cakes unleavened tempered with oil, and by wafers unleavened anointed with oil; and their purification is represented by the offering of those three upon the altar together with the burnt offering or sacrifice. That such things in order are signified may be evident merely from this, that those three things were commanded and also their preparation described in the books of Moses, which would by no means have been done if they had not involved arcana of heaven and the church, for otherwise what would be their purpose? But I know that those 3
arcana can be apprehended by scarce any one at this day, for the reason that at this day everything in the understanding and the will is worldly, and they who think about heaven and desire it, have and are willing to have no other idea of it than a natural and earthly idea, and where there is such an idea and such a will, thus such a love, there the arcana of heaven have no place. It would be altogether different if the mind were delighted with heavenly things

above worldly, for the things with which man is delighted are comprehended — as when he is delighted with the arcana of the civil state in kingdoms, and with those of the moral state with man. By the moral state is meant that of the loves and affections, and thence of the thoughts, the arcana of which a shrewd man easily perceives, because he delights to lead others thereby in order to secure honors,
4 gain, or reputation on account of them. That cakes signify the [middle] celestial in the internal man is because they are in the second order; for in the first order is bread unleavened, in the second are cakes tempered with oil, and in the third are wafers anointed with oil. These three were called minchah, or bread offerings, and were offered on the altar together with burnt offerings and sacrifices. How they were to be prepared is described in Leviticus (chap. ii.), and how they were to be offered is described in various passages, as by Aaron on the day of his anointing
5 (Lev. vi. 13–16). By cakes also in the Word is meant the good of love in general; hence it is that the bread of faces or Presence is called cakes in Moses: *Thou shalt take fine flour, and bake twelve cakes thereof: of two tenth parts shall one cake be. And thou shalt set them . . . on the table before Jehovah. And thou shalt put pure frankincense upon each row* (Lev. xxiv. 5–9). The pure frankincense which was put upon the cakes, signified truth from celestial good, which is the ultimate or outmost of the
6 celestial kingdom. By cakes is also signified the good of love in general in Jeremiah: *The sons gather wood, and the fathers kindle a fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods* (vii. 18; xliv. 19) — where to make cakes to the queen of heaven is to worship the devil from the good of celestial love, and to pour out drink offerings unto other gods is to worship Satan from the truths of faith. For by the queen of heaven are signified those who are in the hell of genii, and by other gods those who are

in the hell of evil spirits, concerning whom see above (n. 5977, 8593, 9622, 8625). They who are in the hell of genii are collectively called the devil, but they who are in the hell of evil spirits are called Satan. The good of 7
spiritual love however is signified by cakes in Hosea: *Ephraim is made a cake not turned* (vii. 8); but cake is here expressed by another term in the original language, which signifies the good of spiritual love; a cake is not turned when the external man rules over the internal. When this is the case with man, order is inverted, for then the external rules, and the internal serves. Ephraim is the intellectual of the church, which is enlightened and affected when the truths and goods of faith are received.

9994. *And wafers unleavened anointed with oil.* That this signifies the celestial in the external man is evident from the signification of wafers, as the celestial in the external man — of which below; from the signification of unleavened, as purified (see above, n. 9992); and from the signification of oil, as the good of love (n. 886, 4582, 4638). Hence it is plain that by wafers unleavened anointed with oil is signified the celestial in the external man, which proceeds in order from the foregoing. The wafers are said to be anointed with oil, but the cakes tempered with oil, for the reason that wafers are in the third order, and cakes in the second — as was said just above (n. 9993); and what is in the second order proceeds from the inmost immediately, and hence has in it the inmost celestial, which is signified by oil; and what is in the third order proceeds from the inmost mediately, namely, through that which is in the second order, and hence has the inmost not so directly in itself as that which is in the second order. Therefore the cakes, because they signify the celestial of the second order, are said to be tempered with oil, and the wafers, because they signify the celestial of the third order, are said to be anointed with oil. But this is difficult of apprehension unless it be

known how it is with the existence of things in successive order, which is as end, cause, and effect. The inmost is the end, the middle is the cause, and the outmost is the effect. The end must be in the cause that it may be the cause of that end, and the cause must be in the effect that it may be the effect of that cause. The end does not appear in the effect as it does in the cause, because the effect is further from the end than the cause. From this the mind may be enlightened as to the inmost, the middle, and the external in successive order.

9995. *Of fine flour of wheat shalt thou make them.* That this signifies truth from Divine good, from which those things are, is evident from the signification of fine flour, as truth—of which below; and from the signification of wheat, as the good of love (see n. 3941); thus in the supreme sense Divine good; and from the signification of making them, as that those celestial goods which are signified by bread, cakes, and wafers unleavened, are from that truth. It is as follows: all the truths and goods which are in the heavens are from the Divine truth proceeding from the Divine good of the Lord; this Divine truth received by angels in the celestial kingdom is called celestial good, but in the spiritual kingdom received by the angels there it is called spiritual good. For, though Divine truth proceeding from the Divine good of the Lord is called truth, yet it is still good. That it is called truth is because it appears in the heavens before the external sight of angels there as light, for the light in the heavens is Divine truth. But the heat in that light, which is the good of love, makes it to be good. So is it with man: the truth of faith when it proceeds from the good of charity, which is the case when man is regenerated, then appears as good, which is therefore called spiritual good; for the *esse* of truth is
2 good and truth is the form of good. Hence it may be evident why man can with such difficulty distinguish between thinking and willing, for he says when he wills

anything that he thinks it, and often when he thinks anything that he wills it. And yet they are distinct as truth and good, for the *esse* of thought is will, and the form of will is thought, as the *esse* of truth is good, and the form of good is truth — as was just now said. Since man with such difficulty distinguishes between those two, therefore he does not know what is the *esse* of his life, and that it is good, and not truth only so far as it exists from good. Good pertains to the will, and the will is that which a man loves, therefore truth does not become the *esse* of man's life until he loves it, and when he loves it does it. But truth pertains to the understanding, the office of which is to think, and when man thinks it, he can talk about it. Moreover it is possible to understand and think truth without willing and doing it, but when it is without willing, then it is not appropriated to the life of the man, because it has not in it the *esse* of his life. It is because of man's ignorance of this, that he attributes to faith the all of salvation, and scarce anything to charity, when yet faith derives its *esse* of life from charity, as truth from good. Moreover 3
all good with man is formed by truth, for good flows in by an internal way from the Lord, and truth enters by an external way; and they unite in marriage in the internal man, but in one way with the spiritual man and angel, and in another way with the celestial man and angel. With the spiritual man and angel the marriage is effected in the intellectual, but in the celestial man and angel in the voluntary part. The external way, by which truth enters, is through hearing and sight into the understanding; but the internal way, by which good flows in from the Lord, is through his inmost into the will — see what was shown in the passages cited above (n. 9596). From this it is plain that the celestial goods signified by bread, cakes, and wafers unleavened, exist by the Divine truth proceeding from the Divine good of the Lord, and that this is meant by "of fine flour of wheat thou shalt make them." Since

this is so, all the bread offerings, which were variously prepared, were made of fine flour mingled with oil (Lev. ii. 1 to the end; vi. 13–16: Num. vii. 13, and following
4 verses; xv. 2–15; xxviii. 11–15). That fine flour, and also meal, is truth which is from good, is evident from the following passages: *Thou didst eat fine flour, honey, and oil, whence thou becamest beautiful exceedingly* (Ezek. xvi. 13). This is said of Jerusalem, by which is there meant the Ancient Church; fine flour is truth from the good of that church, honey is its enjoyment, oil is the good of love, and to eat is to appropriate; therefore it is said thou becamest
5 beautiful, for spiritual beauty is from truths and goods. In Hosea: *It hath no standing corn, the blade shall yield no meal; if so be it yield, strangers shall swallow it up* (viii. 7)—where standing corn is the truth of faith from good in conception (n. 9146); the blade shall yield no meal, is barrenness, because there is no truth from good; the strangers who shall swallow it up are falsities from evil
6 which will consume. In the First Book of Kings: The woman of Zidon in Zarephath said to Elijah that she had nothing of which to make a cake, but a handful of meal in the barrel, and a little oil in the cruse; Elijah said that she should make for him a cake first, and the cask of meal would not be consumed, and the cruse of oil would not fail—which also came to pass (xvii. 12–15). By meal is here signified the truth of the church, and by oil its good, for by the woman in Zidon is represented the church which is in knowledges of truth and good, and by Elijah the prophet the Lord as to the Word; hence it is plain what this miracle involves, for all miracles in the Word involve such things as are of the church (n. 7337, 8364, 9086). And thus it is plain what is signified by the barrel of meal not being consumed, and the cruse of oil not failing, if the woman made a cake of what little she had for Elijah first, and for her son afterward. That woman stands for the church may be seen above (n. 252, 253); Zidon for the

knowledges of truth and good (n. 1201); and Elijah for the Lord as to the Word (n. 2762, 5247). In Isaiah: *O* 7
daughter of Babylon . . . take the millstones and grind meal (xlvii. 1, 2)—where the daughter of Babylon is those in the church who are in a holy external, but in a profane internal; to grind meal is to select from the sense of the letter of the Word that which serves to confirm the evils of self-love and the love of the world, which evil is profane; to grind is to select, and also to explain in favor of those loves; and meal is truth serving (n. 4335). From this it is plain what is meant by grinding, consequently what by being ground—as in Jeremiah: *Princes were hanged up by their hand, the faces of elders were not honoured. The young men were carried away to grind* (Lam. v. 12, 13). And in Moses: Moses *took the calf which they had made,* 8
and burnt it with fire, and ground it to powder, then he strewed it upon the faces of the waters and made the sons of Israel to drink (Exod. xxxii. 20: Deut. ix. 21). And in Matthew: *Then two men shall be in the field, one shall be taken, the other left; two women shall be grinding at the mill, one shall be taken, the other left* (xxiv. 40, 41). Hence it is plain what is meant by grinding, that in a good sense it is selecting truths from the Word and explaining them to serve good, and in a bad sense to serve evil (n. 7780); whence also it is evident what is signified by that which is ground, consequently by meal and fine flour.

9996. *And thou shalt put them upon one basket.* That this signifies the sensual in which those things are, is evident from the signification of a basket, as the sensual. That a basket is the sensual is because the sensual is the outmost of the life of man, and in the outmost are stored up all interiors in order (see n. 9828, 9836); and by vessels of every kind in the Word are signified externals wherein are interiors (n. 3079). This is why it is said that the bread, cakes, and wafers unleavened should be put into a basket, and should be brought in a basket. That the sensual with

man is the outmost of his life may be seen above (n. 9212, 9216). But this is as follows: there are two things with man which constitute his life, the intellectual and the voluntary; the outmost of the intellectual is called sensual knowledge, and the outmost of the voluntary is called sensual enjoyment; sensual knowledge, which is the outmost of the intellectual, is imbibed through two senses, hearing and seeing; and sensual enjoyment, which is the outmost of the voluntary, is imbibed also through two senses, tasting and touching. The outmost of the perception of both
2 is smelling. Sensual knowledge, which is the outmost of the intellectual, is meant in the Word by a bowl or cup, for the wine which is therein, or the water, is the truths which are of the intellectual part; but the sensual enjoyment, which is the outmost of the voluntary, is meant in the Word by a basket; and since the outmost contains all interiors, therefore also the interiors are meant by those vessels — by a bowl or cup intellectual truths, and in the opposite sense falsities, and by a basket voluntary goods, and in the opposite sense evils; for goods pertain to the will, and truths to the understanding. That bowls or cups are intellectual truths in the complex may be seen above (n. 5120, 9557); and that baskets are voluntary goods in the complex (n. 5144). Whether we speak of voluntary goods or of celestial goods, it is the same, and so whether we speak of intellectual truths or of spiritual truths. That the things which were placed in the basket signify celestial goods may be seen just above (n. 9992–9994); and since the sensual is their outmost, and thereby contains all, therefore it is said that all these things should be put into a basket.

9997. *And bring them in the basket.* That this signifies thus the presence of all, is evident from the signification of bringing, as conjunction and presence (see n. 9378); and from that of basket, as the sensual containing all — of which just above (n. 9996).

9998. *And the bullock and the two rams.* That this signifies the natural or external of man, and his spiritual or internal, which are to be purified, is evident from the signification of the bullock, as the natural or external of man, which is to be purified (see n. 9990), and from that of the rams, as the spiritual or internal of man, which is to be purified (n. 9991).

9999. Verses 4–9. *And Aaron and his sons thou shalt cause to draw near unto the door of the tent of meeting, and shalt wash them with waters. And thou shalt take the garments, and shalt invest Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod. And thou shalt set the mitre upon his head, and put the crown of holiness upon the mitre. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him. And his sons thou shalt cause to draw near, and invest them with tunics. And thou shalt gird them with a girdle, Aaron and his sons, and shalt bind headtires on them, and the priesthood shall be to them for a statute of an age: and thou shalt fill the hand of Aaron and the hand of his sons.* "And Aaron and his sons" signifies the Lord as to Divine good and as to Divine truth thence; "thou shalt cause to draw near unto the door of the tent of meeting" signifies the conjunction of both in heaven; "and shalt wash them with waters" signifies purification by the truths of faith. "And thou shalt take the garments, and shalt invest Aaron" signifies the representation of the spiritual kingdom of the Lord; "with the tunic" signifies the inmost of that kingdom; "and the robe of the ephod" signifies the middle of that kingdom; "and the ephod" signifies its outmost; "and the breastplate" signifies Divine truth shining forth from the Divine good of the Lord. "And thou shalt set the mitre upon his head" signifies the Divine wisdom; "and put the crown of holiness upon the mitre" signifies the Divine Human of the Lord. "And thou shalt take the

oil of anointing" signifies a representative of inauguration into Divine good; "and pour it upon his head, and anoint him" signifies a representative of the Divine good in the Lord as to the whole Human. "And his sons thou shalt cause to draw near" signifies the conjunction of Divine truth proceeding from the Divine good of the Lord; "and invest them with tunics" signifies a representative of the Divine spiritual proceeding. "And thou shalt gird them with a girdle" signifies the bond of conjunction that all things may be kept in connection, and hence in heavenly form; "Aaron and his sons" signifies the Lord as to Divine good and Divine truth thence proceeding; "and shalt bind headtires on them" signifies intelligence from wisdom; "and the priesthood shall be to them" signifies the Lord as to the work of salvation in successive order; "for a statute of an age" signifies according to eternal laws of order; "and thou shalt fill the hand of Aaron and the hand of his sons" signifies a representative of the Divine power of the Lord by Divine truth from Divine good.

10000. *And Aaron and his sons.* That this signifies the Lord as to Divine good and Divine truth thence, is evident from the representation of Aaron, as the Lord as to Divine good (see n. 9806); and from the representation of his sons, as the Lord as to Divine truth thence (n. 9807).

10001. *Thou shalt cause to draw near unto the door of the tent of meeting.* That this signifies the conjunction of both in heaven, is evident from the signification of causing to draw near, as presence and conjunction (see n. 9997), here the conjunction of Divine good and Divine truth from the Lord in heaven; from the signification of the door, as introduction (n. 8989); and from the representation of the tent of meeting, as heaven (n. 9457, 9481, 9485, 9963). That the bullock, the rams, the bread, the cakes, and the wafers unleavened in the basket, and Aaron with his sons,

were to be presented at the door of the tent of meeting, and Aaron and his sons were there to be invested with garments and anointed, and the things mentioned were to be there offered upon the altar, was because the place where was the door of the tent of meeting represented the marriage of Divine good with Divine truth. For by the altar, which also was set at the door of the tent, was represented the Lord as to Divine good, and by the tent of meeting was represented the Lord as to Divine truth; hence by the place at the door of the tent was represented the conjunction of good and of truth, which conjunction is called the heavenly marriage. That by the altar of burnt offering was represented the Lord as to Divine good may be seen above (n. 9964); and by the tent of meeting the Lord as to Divine truth (n. 9963). That the altar was there placed is evident in Moses: *And Moses set the altar of burnt offering at the door of the tent* (Exod. xl. 29). That the conjunction of good and truth is the heavenly marriage and that it is heaven, may be seen above (n. 2173, 2508, 2618, 2803, 3004, 3132, 3952, 4434, 6179). From this it is now plain that by causing Aaron and his sons to draw near to the door of the tent of meeting, is signified the conjunction of both, namely, of Divine good and Divine truth from the Lord in heaven.

10002. *And shalt wash them with waters.* That this signifies purification by the truths of faith, is evident from the signification of washing with waters, as purification by the truths of faith (see n. 3147, 5954, 9088); that all purification and regeneration are effected by the truths of faith, see above (n. 2799, 7044, 8635–8640, 8772); and that waters are the truths of faith (n. 739, 2702, 3058, 3424, 4976, 7307, 8568).

10003. *And thou shalt take the garments, and shalt invest Aaron.* That this signifies a representative of the spiritual kingdom of the Lord is evident from the signification of the garments of Aaron, as a representative of the spiritual kingdom of the Lord (see n. 9814).

10004. *With the tunic.* That this signifies the inmost of that kingdom, is evident from the signification of the tunic with which Aaron was clothed, as the Divine spiritual immediately proceeding from the Divine celestial, thus the inmost of the spiritual kingdom (see n. 9826, 9942).

10005. *And the robe of the ephod.* That this signifies the middle of that kingdom, is evident from the signification of the robe, as the Divine spiritual mediately proceeding from the Divine celestial, thus the middle of the spiritual kingdom (see n. 9825). It is called the robe of the ephod because the robe belonged to the ephod; it was also distinguished from the tunic by the girdle; for there were two girdles, one in common for the ephod and the robe together, the other for the tunic alone, which signified that those things of the spiritual kingdom which were represented by the tunic were distinct from those which were represented by the robe and the ephod together. The girdle signifies the common bond by which interior things are held in connection (n. 9828), and also by which one is
2 separated from the other (n. 9944). It is with them as follows: there are three things that follow in order, which three in heaven are called the celestial, the spiritual, and the natural thence. The celestial is the good of love to the Lord, the spiritual is the good of charity toward the neighbor, and the natural thence is the good of faith. The celestial which is the good of love to the Lord constitutes the inmost or third heaven, the spiritual which is the good of charity toward the neighbor constitutes the middle or second heaven, and the natural thence which is the good of faith constitutes the outmost or first heaven. Since the garments of Aaron represented the spiritual kingdom of the Lord (n. 9814), it is plain from what has been said what the tunic represented, and the robe, and the ephod — namely, the tunic represented the uniting medium of the spiritual kingdom with the celestial kingdom, and therefore it was distinguished by the girdle from the robe

and ephod, which represented the internal and external spiritual kingdom. Concerning the tunic see what has been said above (n. 9826, 9942), and of the robe (see n. 9825), and the ephod (n. 9824). An idea of this may 3
also be had from what has been before said of the tent of meeting, by which was represented heaven wherein the Lord is; by its inmost where was the ark of the Testimony was represented the inmost or third heaven, by the dwelling which was without the veil was represented the middle or second heaven, and by the court the first or outmost heaven; thus also the celestial, the spiritual, and the natural therefrom; but the uniting medium of the inmost and middle heaven was represented by the veil between the holy and the holy of holies, in like manner as by the tunic upon Aaron — concerning the inmost of the tent where the ark was, see above (n. 9485); also concerning the dwelling which was without the veil (n. 9594, 9632), the court (n. 9741), and the veil, as the uniting medium of the inmost and middle heaven (n. 9670, 9671). A still 4
better idea of this may be conceived from the correspondence of man with the heavens, in that there is a correspondence of all things in man with all things in the heavens — see what has been above shown at the close of several chapters. The head of man corresponds to the inmost or third heaven where celestial good is; the breast as far as to the loins corresponds to the middle or second heaven where spiritual good is; and the feet correspond to the outmost or first heaven where natural good is; but the neck from correspondence is the uniting medium of the inmost heaven and the middle (n. 9913, 9914), in like manner as the veil in the tent; for all representatives in nature relate to the human form, and have signification according to their relation to it (n. 9496). From this it may now be evident why the tunic was distinguished by the girdle from the robe and the ephod, and also why the robe is called the robe of the ephod.

10006. *And the ephod.* That this signifies its outmost, namely, of the spiritual kingdom, is evident from the signification of the ephod, as the outmost of the spiritual kingdom (see n. 9824).

10007. *And the breastplate.* That this signifies Divine truth shining forth from the Divine good of the Lord, is evident from what was shown above concerning the breastplate (n. 9823, 9863–9873, 9905).

10008. *And thou shalt set the mitre upon his head.* That this signifies Divine wisdom, is evident from the signification of the mitre, as intelligence, and when concerning the Lord, Who is represented by Aaron, as Divine wisdom (see n. 9827).

10009. *And put the crown of holiness upon the mitre.* That this signifies the Divine Human of the Lord, is evident from what was said above (n. 9930, 9931), concerning the plate of gold, on which was engraved Holiness to Jehovah, which is here called the crown of holiness.

10010. *And thou shalt take the oil of anointing.* That this signifies the representative of Divine good in the Lord, is evident from the signification of oil, as the good of love, and in the supreme sense the Divine good of the Divine love in the Lord; and from the signification of anointing, as inauguration to represent that good (see n. 9474, 9954).

10011. *And pour it upon his head, and anoint him.* That this signifies a representative of the Divine good in the Lord as to the whole Human, is evident from the signification of pouring oil upon Aaron's head, as the Divine good upon the whole Human of the Lord — for by oil is signified Divine good (see n. 4582, 9474), by Aaron the Lord as to Divine good (n. 9806), and by the head the whole Human; and from the signification of anointing, as representative of this thing (n. 9474, 9954). The head is the whole Human or the whole man because from the head descends all of the man, for the body is a derivation thence,

therefore also what man thinks and wills, which is done in the head, is presented in effect in the body. The head is as the supreme or inmost in the heavens, which descends and flows into the heavens that are beneath and produces and extends [*derivat*] them. Therefore also the head with man corresponds to the inmost heaven, the body as far as the loins to the middle heaven, and the feet to the outmost or lowest heaven. In fine, what is inmost is in the derivatives the only thing which essentially lives. Hence it is plain that the Divine, because it is the inmost of all, or what is the same, the supreme of all, is that alone from which is the life of all, and therefore so far as man receives from the Divine, so far he lives. Moreover the oil 2
with which the priest was anointed flowed down from the crown of the head even to the body, as may be evident from David: *Like the precious oil upon the head coming down upon the beard of Aaron, that comes down upon the border of his garment* (Ps. cxxxiii. 2); and in Matthew: A woman poured an alabaster cruse of ointment upon the head of Jesus as He lay, and Jesus said, *She hath poured the ointment upon My body for My burial* (xxvi. 7, 12); and in Mark: *There came a woman having an alabaster cruse of ointment of spikenard very precious, and breaking the cruse she poured it over the head of Jesus . . . and Jesus said . . . She has come beforehand to anoint My body for the burying* (xiv. 3, 8). Hence also it is plain that anointing the head is anointing the whole body. That 3
by the head is meant the whole man is also evident from several passages in the Word—as in Isaiah: *The redeemed of Jehovah shall return, and shall come with singing unto Zion; and everlasting joy shall be upon their heads* (xxxv. 10). And in Moses: *The precious things of the fruits of the sun . . . for the chief things of the mountains of the east . . . and for the precious things of the earth . . . upon the head of Joseph and upon the crown of the head of a Nazirite from his brethren* (Deut. xxxiii. 14–16). And

in Jeremiah: *The storm of Jehovah . . . shall rush upon the head of the wicked* (xxx. 23). And in Ezekiel: *I will bring their way upon their own head* (xi. 21; xvi. 43; xxii. 31: Joel iv. 4, 7: Obad. 15). Again in Ezekiel: *Woe to the women that . . . make kerchiefs upon the head of every stature to hunt souls* (xiii. 18). And in David: *God shall crush the head . . . the hairy scalp* (Ps. lxviii. 21.) From this it is now plain that by the head is signified the whole man, and thus that by pouring oil upon the head of Aaron is signified the Divine good in the Lord upon the whole Human. That the Lord when He was in the world made Himself Divine truth, and when He departed out of the world made Himself Divine good, may be seen in what is cited above (n. 9315, 9199).

10012. *And his sons thou shalt cause to draw near.* That this signifies the conjunction of Divine truth proceeding from the Divine good of the Lord, is evident from the representation of the sons of Aaron, as Divine truth proceeding from the Divine good of the Lord (see n. 9807); and from the signification of causing to draw near, as conjunction (n. 9806, 10001).

10013. *And invest them with tunics.* That this signifies a representative of the Divine spiritual proceeding, is evident from the signification of the tunics which were for the sons of Aaron, as Divine truth proceeding from the Divine spiritual, which is represented by the tunic of Aaron (see n. 9947).

10014. *And thou shalt gird them with a girdle.* That this signifies the bond of conjunction that all things may be kept in connection, and hence in heavenly form, is evident from the signification of the girdle, as an external bond holding together all the truths and goods of faith in connection and in form (see n. 9341, 9828, 9837, 9944).

10015. *Aaron and his sons.* That this signifies the Lord as to Divine good and Divine truth thence proceeding, is evident from the representation of Aaron, as the Lord as

to Divine good (see n. 9806) ; and from the representation of the sons of Aaron, as the Lord as to Divine truth thence proceeding (n. 9807).

10016. *And shalt bind headtires on them.* That this signifies intelligence from wisdom, is evident from the signification of headtires, as intelligence from wisdom (see n. 9949).

10017. *And the priesthood shall be to them.* That this signifies the Lord as to the work of salvation in successive order, is evident from the signification of the priesthood, as a representative of the Lord as to all the work of salvation (see n. 9809). It is in successive order because the priesthood of the sons of Aaron is here treated of, and by his sons are represented those things which proceed, thus which succeed in order (n. 9807.) This is as follows : the priesthood which is represented by Aaron is the work of salvation of those who are in the celestial kingdom of the Lord, which kingdom is properly understood in the Word by the kingdom of priests ; but the priesthood which is represented by the sons of Aaron is the work of salvation of those who are in the spiritual kingdom of the Lord, next proceeding from His celestial kingdom. Hence by the priesthood is here meant the Lord's work of salvation in successive order ; but the priesthood which is represented by the Levites, is the Lord's work of salvation again proceeding from the former. There are three things which 2
succeed in order, the celestial which is the good of love to the Lord ; the spiritual which is the good of charity toward the neighbor ; and the natural thence which is the good of faith. And because there are these three succeeding in order, there are also three heavens, and in them goods in that order. The work of salvation of those who are in celestial good is represented by the priesthood of Aaron ; but the work of salvation of those who are in spiritual good is represented by the priesthood of the sons of Aaron ; and the work of salvation of those who are thence in natural

good is represented by the priesthood of the Levites. And since what succeeds in order proceeds from the good of love to the Lord, which is represented by Aaron and his priesthood, therefore it is said of the Levites that they should be given to Aaron, for what proceeds is of that from which it proceeds, since the things proceeding or successive derive their quality from that from which they proceed, according to what was said just above (n. 10011). That the Levites were given to Aaron and his sons that they might perform the ministry of the priesthood under them, may be seen in the third chapter of Numbers.

10018. *For a statute of an age.* That this signifies according to the eternal laws of order, is evident from the signification of a statute, as a law of order (see n. 7884, 7995, 8357); and from the signification of being of an age, as eternal.

10019. *And thou shalt fill the hand of Aaron and the hand of his sons.* That this signifies inauguration to represent the Divine power of the Lord by Divine truth from Divine good, is evident from the signification of filling the hand, as inaugurating to represent the Lord as to Divine truth from the Divine good, and the power thence. There were two things by which inauguration into the priesthood was effected, anointing and filling the hand; by anointing was effected inauguration to represent the Lord as to Divine good, for the oil by which anointing was done signifies the good of love (see n. 10011); and by filling the hand was effected inauguration to represent the Lord as to Divine truth from Divine good, and so as to power. For by the hand is signified power (n. 878, 4931–4937, 5327, 5328, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, 8153); and hand is predicated of truth which is from good (n. 3091, 3563, 4931, 8281, 9025), since all power is of truth from good (n. 5623, 6344, 6423, 6948, 8200, 8304, 9327, 9410, 9639, 9643). And because the head and the whole body exercise their power by the

hands, and power is the activity of life with man, therefore by hand is also signified whatever pertains to man, thus the man himself so far as acting (n. 9133); from which may be evident what is signified by filling the hand. That the Lord alone has all power, and that an angel, spirit, or man has none at all, save what is from the Lord, may be seen above (n. 8200, 8281, 9327, 9410, 9639). By those two things, anointing and filling the hand, inauguration into the priesthood was effected, because all things whatsoever that are and exist in the heavens and in the earths have reference to good and to truth. How the filling of the 2
hand was effected is described in this chapter (verses 9–36), and also in Leviticus (viii. 22 to the end). It was effected by the second ram, which is therefore called the ram of infillings. The process of infilling was, that the ram should be slain, that some of his blood should be put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, of Aaron and his sons; that some of the blood from the altar and of the oil of anointing should be sprinkled upon Aaron and upon his sons and upon their garments; that the fat, the tail, the fat of the intestines, the caul of the liver, the kidneys and their fat, and the right shoulder, of that ram, also the bread, the cakes, and the wafers unleavened from the basket, should be put upon the palms of Aaron and his sons, and should be waved, and afterward be burnt upon the burnt offering of the first ram; that the breast after it was waved and the left shoulder should be for Aaron and his sons, and the flesh baked in the holy place and the bread remaining in the basket should be eaten by them at the door of the tent of meeting. This was the process of infilling the hands; but what the particulars signified will be shown by the Divine mercy of the Lord in what follows. The Divine power of the 3
Lord, which was represented by filling the hands of Aaron and his sons, is the Divine power of saving the human race; and the power of saving the human race is power over the

heavens and the hells. For by that power of the Lord, and not by any other, man is saved; since all the good which is of love and all the truth which is of faith flow in through the heavens from the Lord, and they cannot flow in unless the hells are removed, from which is all evil and all falsity thereof. By the removal of the evils and their falsities which enter in from the hells, and then by the inflow of the good of love and of the truth of faith through heaven from the Lord, man is saved. That the Lord when He was in the world subjugated the hells and reduced the heavens into order, and acquired to Himself Divine power over them, may be seen above (n. 9486, 9715, 9809, 9937, and what is cited n. 9528 at the end). This power of the Lord is what was represented by filling the hands of the priests; for by the priesthood was signified all the work of
4 the Lord's salvation (n. 9809). That the Lord has that power He Himself teaches in express words in Matthew: *All power is given to Me in the heavens and on earth* (xxviii. 18); and in Luke: Jesus said to the seventy who returned saying that the devils were obedient to them, *Behold I give you power to tread upon serpents and scorpions, and over all the power of the enemy; and nothing at all shall hurt you. . . . All things have been delivered unto Me of My Father* (x. 19, 22). By these words is described the power of the Lord over the hells; devils are they who are in the hells; serpents and scorpions are evils and the falsities of evil; to tread upon them is to destroy the evils and falsities; the hells are also meant by the enemy over
5 which they were to have power. That the Lord acquired that power when He was in the world, is evident in Isaiah: *Who is this that cometh from Edom . . . marching in the greatness of his strength? . . . mighty to save. . . . Mine own arm brought salvation unto Me. . . . So He became their Saviour* (lxiii. 1, 5, 8). That these things are said of the Lord, is known in the church. So elsewhere in the same prophet: *His own arm brought salvation unto Him,*

and His justice upheld Him. Therefore He put on justice as a coat of mail, and a helmet of salvation upon His head . . . and the Redeemer came to Zion (lix. 16–21). And in David: *The saying of Jehovah unto my Lord, Sit thou at My right hand, until I make thy foes a stool for thy feet. Jehovah shall send forth the sceptre of thy strength out of Zion; rule Thou in the midst of thine enemies . . . the Lord is at thy right hand* (Ps. cx.). That these things are said of the Lord, He Himself teaches in Matthew (xxii. 43). His dominion over the hells is described by sitting at the right hand; for by the right hand is signified the power that Divine truth has from Divine good. The hells and the evils and falsities therefrom are the foes who were to be made a stool for His feet, and also the enemies in the midst of whom He was to rule. That the right hand of Jehovah 6
is Divine power is evident from several passages in the Word—as in Moses: *Thy right hand, O Jehovah, is become glorious in power: Thy right hand, O Jehovah, dasheth in pieces the enemy* (Exod. xv. 6). And in David: O God, *Thou givest me the shield of salvation, and Thy right hand holdeth me up* (Ps. xviii. 35). Again: *Their arm did not save them, but Thy right hand, and Thine arm, and the light of Thy countenance* (xliv. 3). Thy right hand and Thine arm and the light of Thy countenance are said because the right hand is power, the arm is strength, and the light of the countenance is Divine truth from Divine good. That the arm is strength may be seen above (n. 4932, 4934, 4935, 7205); also that light is Divine truth (n. 9548, 9684); and that the countenance of Jehovah is Divine good (n. 222, 5585, 9306). Again: *O God . . . Thy right hand upholdeth me* (Ps. lxiii. 8). Again: *O Jehovah . . . Thou hast an arm with might: strong is Thy hand, Thy right hand shall be exalted* (Ps. lxxxix. 13). And in Isaiah: *Jehovah hath sworn by His right hand, by the arm of His strength* (lxii. 8). And in David: *O Jehovah . . . let Thy hand be for the man of Thy right hand,*

for the son of man whom Thou madest strong for Thyself; then will we not go back from Thee (Ps. lxxx. 17, 18).

7 From these passages may now be evident what is meant by the words of the Lord in Matthew: *Jesus said, henceforth ye shall see the Son of Man sitting at the right hand of power* (xxvi. 64); and in Luke: *Henceforth shall the Son of Man sit on the right hand of the power of God* (xxii. 69). That the Son of Man is the Lord as to Divine truth, may be seen above (9807), and that the right hand is Divine power is evident from what has been now shown; therefore also it is called the right hand of power and the right hand of might. From these things it is now plain what was represented by the anointing of Aaron and of his sons, and by the infilling of their hands, namely, by the anointing the Divine good of the Divine love in the Lord (see n. 9954), and by the infilling of their hands, the Divine truth and the Divine power thence. That Divine good has all power by Divine truth, and that the Lord alone has that power, may be seen in the passages cited above; therefore also in the Word of the Old Testament the Lord is called Hero, a Man of War, and also Jehovah Zebaoth, or of Hosts.

10020. Verses 10–14. *And thou shalt make to come near the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock. And thou shalt slay the bullock before Jehovah, at the door of the tent of meeting. And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar. And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt offer it upon the altar. And the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is sin.* "And thou shalt make to come near the bullock" signifies the state of application of the natural or external

man, as he is in his infancy; "before the tent of meeting" signifies for purification, the reception of truth from heaven, and its conjunction with good; "and Aaron and his sons shall lay their hands upon the head of the bullock" signifies a representative of the reception of good and truth in the natural or external man. "And thou shalt slay the bullock before Jehovah" signifies preparation for the purification of good and truth from the Divine in the external or natural man; "at the door of the tent of meeting" signifies that there may be conjunction of them. "And thou shalt take of the blood of the bullock" signifies Divine truth accommodated in the natural or external man; "and shalt put it upon the horns of the altar with thy finger" signifies the Divine power of the Lord from the proprium; "and all the blood thou shalt pour out at the base of the altar" signifies all Divine truth in the sensual, which is the outmost of the life of man. "And thou shalt take all the fat" signifies good accommodated; "that covereth the intestines" signifies which pertains to outmosts or lowests; "and the caul upon the liver" signifies interior good of the external or natural man; "and the two kidneys, and the fat that is upon them" signifies interior truth of the external or natural man and its good; "and shalt offer it upon the altar" signifies from the Divine love of the Lord. "And the flesh of the bullock" signifies the evil of former loves there; "and his skin" signifies falsity in outmosts; "and his dung" signifies the unclean remainder; "shalt thou burn with fire without the camp" signifies that they are to be committed to hell and consumed with the evils of self-love; "it is sin" signifies thus purified from evils.

10021. *And thou shalt make to come near the bullock.* That this signifies the state of application of the natural or external man, as he is in his infancy, is evident from the signification of making to come near, as presence and conjunction (see n. 9378, 9997, 10001), and also application (n. 8439); here application for purification and the recep-

tion of good and truth from the Divine — for by this sacrifice and by sacrifices in general this is signified; and from the signification of the bullock, as the good of charity and innocence in the natural or external man (n. 9391), thus the external or natural man as he is in his infancy, for then he is in the good of innocence; and while he is in that state, he is also in a state of application for purification and
2 reception of good and truth from the Divine. Since these are the things now treated of in the internal sense, how it is with them must be told. When man is being regenerated, which takes place when he comes to mature age, then he is first led into a state of innocence, but into a state of external innocence, almost like that of little children, whose innocence is external innocence that dwells in ignorance. This state is the plane of the new life when man is being regenerated, and the man is also then as a child; for when he is being regenerated he is conceived anew, is born, becomes a child, and grows up to maturity, which is effected by truth implanted in good; and so far as he then comes into genuine good, so far he comes into the good of inter-
3 nal innocence, which innocence dwells in wisdom. And as the regeneration of man is an image of the glorification of the Lord, it is plain that the Lord thus glorified Himself, that is, made His Human Divine; for in the internal sense in this chapter the subject is the glorification of the Lord (n. 9985). But as the glorification of the Lord as to His Human transcends the understanding, therefore that it may in some measure be apprehended, it is unfolded by means of its image or likeness. These things are premised that it may be known what is meant by purification and by the reception of good and truth, and by their conjunction, which are signified by sacrifices in general, and here in particular by the sacrifices of the inauguration of Aaron and his sons into the priesthood. That the regeneration of man is an image of the glorification of the Lord, may be seen above (n. 3138, 3212, 3296, 3490, 4402, 5688); also

that the innocence of infants is external innocence and dwells in ignorance (n. 2305, 2306, 3494, 3504, 4563, 4797, 5608, 9301); that man when being regenerated is conceived anew, is born, becomes a child and a boy, and grows up to maturity (n. 3203); that the innocence of infancy is a plane (n. 2780, 3183, 3994, 4797, 5608, 7840); that knowledges of truth and good are implanted in the innocence of infancy as their plane (n. 1616, 2299, 3504, 4797); that the innocence of the regenerate is internal innocence and dwells in wisdom (n. 1616, 3495, 3994, 4797, 5608, 9301, 9939); what the difference is between the external innocence which is of little children and the internal innocence which is of the wise (n. 2280, 4563, 9301); that it is such may be evident from the education and regeneration of little children in the other life (see n. 2289–2309); that every good of the church and of heaven has in it innocence, and that without innocence good is not good (n. 2736, 2780, 6013, 7840, 7887, 9262); and what innocence is (n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936).

10022. *Before the tent of meeting.* That this signifies for purification, the reception of truth from heaven, and its conjunction with good, is evident from the representation of the tent of meeting, as heaven where the Lord is (see n. 9457, 9481, 9485). That purification, the implanting of truth, and its conjunction with good are here also signified, is because the bullock was brought thither to be sacrificed, and by sacrifices are signified both purification and the implanting of truth and of good, and their conjunction. That by sacrifices were represented purifications from evils and falsities, and also expiations, may be seen above (n. 9990, 9991); and that by the place before the tent, which is called the door thereof, is represented the conjunction of truth and good, which is called the heavenly marriage (n. 10001). Hence now it is that by making the bullock to come near before the tent of meeting is signified

the application of the external or natural man, as he is in his infancy, to his purification from evils and falsities and thus to the reception of truth from heaven, and its conjunc-
2 tion with good. As what now follows in this chapter concerns sacrifices and burnt offerings, it must be told what was in general represented by them. By burnt offerings and sacrifices in general was represented purification from evils and falsities, and because purification was represented, there was also represented the implanting of good and truth from the Lord and likewise their conjunction. For when man is purified from evils and falsities, which is effected by their removal, then good and truth from the Lord flow in, and so far as good and truth in that state flow in, they are so far implanted and conjoined; for the Lord is continually present with good and truth with every man, but He is not received except so far as evils and falsities are removed, thus so far as man is purified from them. Conjunction of truth and of good is regeneration. Hence may be evident what was in general represented by burnt offerings and by sacrifices; but what was represented in particular is evident from the animals of different kinds which
3 were sacrificed. Since those three, namely, purification from evils and falsities, implanting of truth and of good, and their conjunction, were represented by sacrifices and burnt offerings, therefore by them is also signified all worship from the truth of faith and the good of love (n. 6905, 8680, 8936); for all worship has for its end that man may be purified from evils and falsities, consequently that goods and truths from the Lord may be implanted in him, and that thus he may be regenerated, which is effected by their conjunction. Their conjunction is heaven or the Lord's kingdom with man.

10023. *And Aaron and his sons shall lay their hands upon the head of the bullock.* That this signifies a representative of the reception of good and truth in the natural or external man, is evident from the signification of laying

on hands, as communicating that which is one's own with another — that it is also reception is because that which is communicated is received by another; from the signification of the head, as the whole (see n. 10011); and from the signification of the bullock, as the good of innocence and of charity in the external or natural man (n. 9391, 10021). That by laying on the hand is signified communication and reception, is because by the hand is signified power, and since this is the activity of life, by hand is also signified whatever pertains to man, thus the whole man so far as he is acting — see what was cited above (n. 10019), and by laying on is signified communication in respect to him who lays on, and reception in respect to him or to that on which it is laid. From this is plain what was signified by laying on the hand among the ancients, namely, communication and transference of what is referred to, and also its reception by another, whether it be power, or obedience, or benediction, or testification. That by laying 2
on the hand is signified power, is evident from the following passages in Moses: Jehovah said unto Moses, that he should lay his hand upon Joshua, and should set him in the presence of Eleazar the priest before the whole assembly, and thus should put of his glory upon him, and all the assembly should obey him (Num. xxvii. 18–20). That by laying on his hand is here signified the communication and transference of the power which Moses had, and its reception by Joshua, is plain; and hence it is said that thus he should put of his glory upon him. Again: When the 3
Levites were purified, and the ministry of the priesthood under Aaron was committed to them, it was commanded that two bullocks should be brought with a bread offering, and that Aaron should bring the Levites before Jehovah, and the sons of Israel should lay their hands upon the Levites, and the Levites should lay their hands upon the head of the bullocks, one of which was to be offered for a sacrifice, the other for a burnt offering; and thus they were

to separate the Levites from the midst of the sons of Israel, and they should be Jehovah's (Num. viii. 7–14). By the sons of Israel laying their hands upon the Levites was signified the transference of the power of ministering for them and its reception by the Levites, thus separation; and by the Levites laying hands upon the head of the bullocks was signified transference of that power to Jehovah, that is, the Lord. Therefore it is said that thus they should be separated from the midst of the sons of Israel, and
4 should be Jehovah's. Again: After the sons of Israel confessed their sins, then Aaron was to lay both his hands upon the head of the living goat Azazel, and was to confess over him all the iniquities of the sons of Israel, and all their sins, and was to put them upon the head of the goat, and send him into the wilderness (Lev. xvi. 21). That laying hands upon the goat signified the communication and transference of all the iniquities and sins of the sons of Israel and their reception by the goat, is plain; the wilderness whither the goat was to be sent is hell. That the witnesses and all who heard were to lay their hands upon him who was to be stoned (Lev. xxiv. 14), signified testification so communicated and transferred, which being received
5 the man was adjudged to death. Again, that the man who should bring from the herd or from the flock a burnt offering for a present to Jehovah should lay his hand on the head of the burnt offering, and then it should be accepted from him with good pleasure, to expiate him (Lev. i. 2–4); so the hand should be laid upon the head of the present which was for sacrifice (Lev. iii. 1, 2, 8, 13); so the priest was to do if he sinned; so the elders; so the whole congregation; also the prince if he sinned; and so every soul that sinned (Lev. iv. 15, 24, 29). By laying their hands upon the burnt offering and upon the sacrifice was signified all the worship of him who offered, namely, the acknowledgment of sins, confession, then purification, the implanting of good and of truth, thus conjunction with the Lord,

all which were effected by communication, transference, and reception — by transference and reception is meant that which is signified by bearing iniquities (n. 9937, 9938). Since communications, transfers, and receptions, were sig- 6
nified by the laying on of hands, it may be known what is signified by the laying on of hands in Matthew: The ruler came to Jesus and said, *My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. . . . Jesus entered in, and took her by the hand; and the damsel arose* (ix. 18, 19, 25). And in Mark: *Jesus laid His hands upon the eyes of the blind man . . . and he was restored* (viii. 25). Again: *They bring unto Jesus one that was deaf . . . that He should lay His hand upon him. And He taking him aside from the multitude put His finger into his ears, and touched his tongue . . . and his ears were opened* (vii. 32, 33, 35). And in Luke it is said that *a woman was bowed down by the spirit of infirmity and Jesus laid His hands upon her and healed her* (xiii. 11, 13); and in Mark that *Jesus laid hands on the sick and healed them* (vi. 5). In these passages by the Lord lay- 7
ing on hands, and also by His touching, is signified the communication and reception of Divine power [*virtutis*], as is clearly manifest in Mark, where it is said that a certain woman came from behind and touched the garment of Jesus, saying, If I touch but His garment, I shall be healed; and immediately she was healed of the plague. And Jesus knew in Himself that power was gone forth from Him (v. 27–30). And in Luke a woman touching the garment of Jesus was healed; *and Jesus said, Some one hath touched Me; for I perceived that power had gone forth from Me* (viii. 44, 46). Again: *All the multitude sought to touch Jesus: for power came forth from Him, and healed all* (vi. 19). From this is plain what is signified by touching 8
with the hand or finger; and also in the same evangelist: *Jesus came nigh and touched the bier*, in which the dead man was, *and the bearers stood still. And He said, Young*

man, I say unto thee, Arise. And he that was dead sat up, and began to speak (vii. 14, 15). It is plain also what is signified by laying of hands upon children and upon babes — upon children, as in Matthew: *There were brought unto Him little children, that He should lay His hands upon them. . . . Jesus said, Suffer the little children, and forbid them not, to come unto Me; for of such is the kingdom of the heavens. And He laid His hands on them* (xix. 13–15); and upon babes, as in Mark: *Jesus took babes* in His arms, and put His hands upon them, and blessed them* (x. 16). By laying the hand upon children and babes is here also signified the communication and reception of Divine power, by which was effected healing of the interiors,
9 which is salvation. This signification of touching which is done with the hands has its origin from representatives in the other life, where they who are in an unlike state of life appear removed to a distance, but they who are in a like state appear consociated, and they in that life who touch each other communicate the state of their life with each other. If this is done by the hands, the all of life is communicated, because by the hands, as was said above, from correspondence is signified power, which is the active of life, thus whatever pertains to any one. Such representatives exist in the world of spirits, but they are effected by influx from heaven when only consociations as to the affections of good and truth are perceived.

10024. *And thou shalt slay the bullock before Jehovah.* That this signifies preparation for the purification of good and truth from the Lord in the external or natural man, is evident from the signification of slaying, when said of animals which were offered for burnt offering or for sacrifice, as preparation for those things which are represented by burnt offerings and sacrifices — that these were purification from evils and falsities, the implanting of good and truth, and their conjunction, may be seen above (n. 10022), and

* "Babes" is not found in this passage in Mark, but in Luke xviii. 15.

because these are from the Divine, therefore it is said, before Jehovah; and from the signification of the bullock, as the purification of the external or natural man (see above n. 9990); hence by slaying in the case of burnt offerings and sacrifices in the Word is signified all that which is represented by the burnt offering and sacrifice itself, since all that is then meant.

10025. *At the door of the tent of meeting.* That this signifies that there may be conjunction of them, is evident from the signification of the door of the tent of meeting, as the conjunction of truth and good, which is called the heavenly marriage (see n. 10001). Because by the door of the tent of meeting this is signified, therefore it was made a statute that if the animal offered was slain elsewhere, blood should be imputed, and that soul should be cut off from the people (Lev. xvii. 3, 4, 8, 9), for the reason that the conjunction of good and truth, thus the heavenly marriage was not then represented, but the conjunction of evil and falsity, which is the infernal marriage.

10026. *And thou shalt take of the blood of the bullock.* That this signifies Divine truth accommodated in the natural or external man, is evident from the signification of blood, as Divine truth proceeding from the Divine good of the Lord — of which below; and from the signification of the bullock, as the natural of man, which is to be purified, and in which truth and good are to be implanted (see n. 9990). That mention is here first made of blood, and that it was to be put on the horns of the altar, and the remainder of it to be poured out at its base, is because by blood in the Word is signified Divine truth proceeding from the Divine good of the Lord, and by this truth all purification is effected; for truth teaches man what is good and how he should live, and when man knows this, then first can affection or love of good be implanted, and thus he be regenerated. For knowledge must precede before man can have faith and live the life of faith, which

is the life of good. That all purification from evils and falsities is effected by the truths of faith, consequently all
2 regeneration, see what is cited above (n. 9959). They who have no knowledge of the internal sense of the Word, thus who do not know that by blood is signified Divine truth, and that by this from the Lord is effected purification, believe that man is purified by the blood of the Lord, by which they understand His passion of the cross. But let them know that by the Lord's passion of the cross, thus by His blood, no one is purified, but by a life according to His precepts, as He Himself teaches in many places. The passion of the cross was the last of the Lord's temptation, by which He fully glorified His Human, as He Himself also says in Luke: *Ought not Christ to suffer these things, and to enter into His glory?* (xxiv. 26.) For the Lord came into the world that He might subjugate the hells and bring back all things into order, even in the heavens, which was effected by temptations admitted to Himself; and the passion of the cross was the last of His temptations, by which He fully conquered the hells, and set the heavens in order, and at the same time glorified His Human, and unless He had done this, no man could have been saved — but see what has been abundantly shown before on these subjects in the passages cited above (see n. 9528, 9715, 9937, 10019); and that by the blood of the Lord is signified Divine truth proceeding from His Divine good (n. 4735, 6378, 6978, 7317, 7326, 7850, 9127, 9393).

10027. *And shalt put it upon the horns of the altar with thy finger.* That this signifies the Divine power of the Lord from the proprium, is evident from the signification of the horns of the altar, as the power of truth from good — that horns are power see above (n. 9081, 9719–9721), and the altar a representative of the Lord as to Divine good, or a representative of Divine good in the Lord (n. 9388, 9389, 9714, 9964); and from the signi-

fication of finger, as power (n. 7430). That it means from His own power or from His proprium, is because this was done by Moses, and by Moses is represented the Lord as to Divine truth (n. 9372, 9806), wherefore it is said, with thy finger. That the blood was first to be put upon the horns of the altar was in order that the power itself of Divine truth from Divine good should be represented; for by the power of Divine truth from Divine good all things are made, and without it nothing — see what is cited above (n. 10019).

10028. *And all the blood thou shalt pour out at the base of the altar.* That this signifies all Divine truth in the sensual, which is the outmost of the life of man, is evident from the signification of the blood, as Divine truth from the Divine good of the Lord — see just above (n. 10026); and from the signification of the base of the altar, as the sensual which is the outmost of the life of man. That the base of the altar has this signification is because the altar was a representative of the Divine Human of the Lord, wherefore its base signifies that which is the outmost or lowest of life in the human, and the outmost of life in the human is that which is called the external sensual, which is here meant. That the altar was the chief representative of the Divine Human of the Lord may be seen above (n. 9388, 9389, 9714, 9964); that its base is its lowest or outmost is plain; that this with man is the external sensual, and what this is, see also above (n. 9212, 9216, 9996). How this is shall be briefly told. When man is 2
being purified, then first of all are learned such truths as can be apprehended by the sensual man, such as are the truths in the sense of the letter of the Word; afterward are learned interior truths, such as are collected from the Word by those who are in enlightenment, for these collect its interior sense from various passages where the sense of the letter is explained. From these when known, truths still more interior are afterward drawn forth by those who

are enlightened, which truths with the former serve the church for doctrine, the more interior for doctrine to those who are men of the internal church, the less interior for doctrine to those who are men of the external church. Both the former and the latter men, if they have lived according to those truths, are taken up into heaven among angels, and are there imbued with angelic wisdom, which is from truths still more interior, and at length from inmost truths in the third heaven. These truths with the former in their order terminate in outmosts, which are those of the external sensual, and are all together there. From this it is plain that all interior truths are together in the truths of the sense of the letter of the Word, for these truths, as was said above, are outmost. That in outmosts all interior things are stored up in order and are there together, may be seen above (n. 9828, 9836). Thus it is plain what is meant by Divine truth being all in the sensual, which is signified by that all the blood should be poured out at the base of the altar.

10029. *And thou shalt take all the fat.* That this signifies good accommodated, is evident from the signification of fat or fatness, as good (see n. 5943). It is called good accommodated because here the purification of the external or natural man is described, and the implanting of truth and good, and thus the conjunction of both there, inasmuch as these are signified by the sacrifices and burnt offerings. Therefore by the fat of the bullock is here meant good accommodated to the natural or external man, and which can be conjoined with truth there; for truth must be accommodated to its good, and good to its truth, because they are to be one. It is also to be known that truth and good in the natural or external man differ from truth and good in the internal, as differ exterior and interior, or inferior and superior, or what is the same, posterior and prior. Truth in the natural is that of the senses, and good there is its enjoyment, each perceptible

by man while he is in the world, for it then appears when thought of. Truth however in the internal man is not apparent truth of sense, but it is truth implanted in its intellectual part; and good there is also not perceptible, because it is implanted in the voluntary part — both in the interior life of man, in which truth is of faith and good is of love. Such is the difference between truth and good in the internal or spiritual man, and truth and good in the external or natural man. The implanting and conjunction of the latter is signified by the sacrifice of the bullock, but the implanting and conjunction of the former by the burnt offering of the ram — of which below in this chapter. Hence it is plain what is meant by accommodated good, which is signified by the fat of the bullock.

10030. *That covereth the intestines.* That this signifies which pertains to outmosts or lowests, is evident from the signification of the intestines, as outmosts or lowests. The intestines are outmosts or lowests because they are the outmost and lowest of the interior viscera of man, not only as to situation, but also as to use. As to situation they are below the stomach, to which they are appended; and as to use, they receive last the things digested in man. Above them, as is known, are the stomach, liver, pancreas, and spleen; and still above, the heart and lungs; and above all, the head. It is also known that the superior organs cast their filth and refuse into the intestines, and thereby remove them, partly by way of the stomach, partly by the ducts from the liver, called the hepatic ducts, and also the cystic or biliary, partly through the ducts from the pancreas, which with the rest have their outlets into the duodenum; hence now it is plain why outmosts or lowests are signified by the intestines. That by the viscera in man are signified such things as are of the spiritual world may be evident from what has been abundantly shown at the close of several chapters, where the correspondence of the Greatest Man, which is heaven, with all things in man,

was described. In particular may be seen what corresponds to the intestines (n. 5392); and that the hells correspond to the fæces and excrements thence ejected
2 (n. 5393–5396). As in what now follows mention is made of some parts of the body, as of the caul, liver, and kidneys, also of the legs, breast, shoulders, and head, and their place in the sacrifices is described, therefore here first it is to be shown that by man's members in general are signified such things as are in the Greatest Man, that is, in heaven; here only those by which the statue of Nebuchadnezzar is described in Daniel: *His head was pure gold, the breast and arms silver, the belly and sides brass, the legs iron, and the feet part iron and part clay* (ii. 32, 33). He who does not know that the Word of the Lord is spiritual, believes that this was said of the kingdoms of the earth, but in the Word the kingdoms of the earth are not treated of, but the kingdom of God, thus heaven and the church. These are described by such things as are on earth and in the kingdoms of earth, because worldly and earthly things correspond to such as are in heaven; for all nature and the whole world is a theatre representative of the kingdom of the Lord — see what is cited above (n. 9280) — and earthly and worldly things are what man first comprehends. Hence it may be evident that by the statue seen by Nebuchadnezzar in a
3 dream are signified not earthly, but heavenly things; but what is severally signified by the head, breast, belly, and sides and by the legs and feet, may be known from their correspondence, thus from the internal sense of the Word. From correspondence it is known that by the head is signified the first state of the church, by the breast and arms the second, by the belly and side the third, by the legs the fourth, and by the feet the last. Because the first state of the church was a state of good of love to the Lord, it is said that the head was of gold; and because the second state was a state of truth from that good, it is said that the

breast and arms were of silver; and because the third state was the good of love and its truth in the external or natural man, it is said that the belly and sides were of brass; and because the fourth state was the truth of faith, it is said that the legs were of iron; and because the last state was truth, which is called of faith, without good, it is said that the feet were part of iron and part of clay. And because such a state of the church was the last, it is said that out of the rock was cut a stone, which brake in pieces and scattered all things, so that the wind carried them away and no place was found for them (verses 34, 35). By this is signified that the good of love to the Lord, the good of charity toward the neighbor, and the good of faith were altogether scattered, so that it was not known what they are, but only something about the truths of faith without good or with good which is not good, thus which does not cohere with the truths of faith. This good is external 4
good without internal, as is the good of merit, good for the sake of self and the world, thus for the sake of gain, honor, and reputation, of friendship on their account, or of favor and also merely for fear of the law, and not for the sake of the good of charity, which is the good of a fellow-citizen, the good of human society, of one's country, and of the church. Such goods as are mentioned above are signified 5
by clay, or mire, and the truth with which that good does not cohere is iron. Therefore it is said: *The iron, which thou sawest mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as the iron doth not mingle with clay* (verse 43). The seed of man is the truth of faith from the proprium, thus truth falsified and adulterated by application to evils from regard to self and the world. Hence it is plain that by the members of man from his head even to the sole of the foot are signified such things as relate to the church. That in general the head signifies celestial 6
good, which is the good of love to the Lord, the breast

spiritual good, which is the good of charity toward the neighbor, and the feet natural good, which is the good of truth and faith, may be seen above (n. 9913, 9914); also that similar things are signified by gold, silver, brass, and iron (n. 5658); and what in particular is signified by the head (n. 4938, 4939, 5328, 9913, 9914); by gold (n. 113, 1551, 1552, 5658, 9510, 9881); by the breast (n. 4938, 4939, 5328, 6436, 9913, 9914); and by silver (n. 1551, 5658, 6914, 6917). Hence it is plain what is signified by the belly and the sides which are below the breast; and by brass (n. 425, 1551); by the feet (n. 2162, 3147, 3761, 4938–4952); by iron (n. 425, 426); and by clay or mire
7 (n. 1300, 6669). From these things it may now be known that by the members or viscera of man are signified such things as correspond to those in the Greatest Man, or in heaven, all of which relate to the good of love and the truth of faith; and what correspond to these correspond also to the same in the church, for the heaven of the Lord on earth is the church. That there is a correspondence of man and of all pertaining to man with the Greatest Man, which is heaven, see what has been shown from experience itself at the close of several chapters, in the following numbers (n. 3624–3649, 3741–3751, 3883–3896, 4039–4051, 4218–4228, 4318–4331, 4403–4421, 4527–4533, 4622–4633, 4652–4660, 4791–4805, 4931–4953, 5050–5061, 5171–5189, 5377–5396, 5552–5573, 5711–5727, 5846–5866, 5976–5993, 6053–6058, 6189–6215, 6307–6326, 6466–6495). Also what correspondence is (n. 2987–3003, 3213–3227, 3337–3352, 3472–3485).

10031. *And the caul upon the liver.* That this signifies interior good of the external or natural man, is evident from the signification of the caul which is upon the liver, as interior good of the external or natural man. That the caul is this good is because it is all fat, and by fat is signified good (see above, n. 10029). It is interior good because that fat is higher or more inward in the body than

the fat covering the intestines — of which just above. By the liver also is signified interior purification, for the liver purifies the blood, but the intestines those substances from which the blood is derived. That it is the good of the external or natural man is because by the bullock, in which that caul is, is signified the good of innocence and of charity in the external or natural man (n. 9990). In other cases by the liver is signified the external good of innocence such as belongs to infants, because infants, before the rest of the viscera are fully formed to their use, which takes place when they are embryos, are nourished through the liver, for all the nutritious juice is brought thither through the placenta and the umbilical cord from the womb of the mother. This juice corresponds to the good of innocence. That this good is signified by the 2
liver is evident in Jeremiah: *Mine eyes are consumed by tears, my bowels are troubled, my liver is poured forth upon the earth, for the breach of the daughter of my people; the infant and the suckling faint in the streets, they say to their mothers, Where is corn and wine?* (Lam. ii. 11, 12.) In this passage is described the grief of the vastated church; grief for destroyed truth is signified by the eyes being consumed by tears; grief for destroyed truth of innocence by the bowels being troubled; and grief for destroyed good of innocence by the liver being poured forth upon the earth. Wherefore the infant and the suckling are said to faint in the streets, and they say to their mothers, Where is corn and wine? The daughter of the people for whose breach is this grief, is the church (n. 2362, 3963, 6729); eyes are the things of internal sight, thus truths of faith (n. 4526, 4528, 9051); bowels are the truths of innocence (n. 3294); the liver is the good of innocence; for the infants and sucklings who faint in the streets, are those who are in the good of innocence (n. 430, 3183, 4563, 5608); corn and wine concerning which they say to their mothers, Where are they?

are the good of truth and the truth of good, corn the good of truth (n. 5959), wine the truth of good (n. 1071, 1798).

10032. *And the two kidneys, and the fat that is upon them.* That this signifies the interior truth of the external or natural man and its good, is evident from the signification of the kidneys, as interior truths — of which below; and from the signification of fat, as good — of which above (n. 10029); that it is the good of that truth is because it was the fat upon the kidneys. The good of that truth is said, because every good has its truth, and every truth its good. There are innumerable kinds of good, and every kind of good has truth which is of the same kind; for in the whole heaven there are goods and truths which constitute the life there, and they are everywhere various. The quality of the good which is signified by the fat upon the kidneys, is evident from the truths which are signified by the kidneys. By the kidneys are signified truths exploring, purifying, and chastening, taking this signification from their function. Hence what is signified by kidneys or reins in the following passages is manifest: *Jehovah . . . that triest the reins and the heart* (Jer. xi. 20). And in David: *Thou that triest the hearts and the reins, O just God* (Ps. vii. 9). Again: *O Jehovah . . . try my reins and my heart* (Ps. xxvi. 2). Again: *O Jehovah, Thou possessest my reins* (Ps. cxxxix. 13). And in the Apocalypse: *I am He who searcheth the reins and the heart* (ii. 23). To search and to try or prove the kidneys or reins is to explore the truths of faith; and to search and prove the heart is to explore the goods of love, for the heart is the good of love (n. 3883–3896, 7542, 9050). That the truths of faith are signified by the kidneys, appears clearly in David: O Jehovah, *Thou desirest truth in the reins* (Ps. li. 6). That by the kidneys is signified interior truth and its exploration, is because by the ureters and the bladder which go forth from the kidneys is signified exterior truth and its examining, as also chastening (n. 5381–5384).

10033. As the subject in this chapter is the sacrifice and the burnt offering by which Aaron and his sons were to be inaugurated into the priesthood, something more shall be briefly told concerning the blood and the fat. That all the blood of the sacrifice and of the burnt offering was to be poured forth at the altar, and that all the fat was to be burned on the altar, is evident from the statutes and the laws concerning the burnt offerings and the sacrifices in Leviticus. That it was so ordained was because the blood signified Divine truth, and the fat Divine good. That blood has this signification is evident from what was shown above concerning blood (n. 4735, 6378, 6978, 7317, 7326, 7850, 9127, 9393); and that fat signified Divine good (see n. 5943). That by blood is signified Divine truth is plainly 2
evident in Ezekiel: *Gather yourselves on every side to My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth . . . ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I will sacrifice for you; ye shall be satisfied at My table with horses, with chariots, with the mighty man and every man of war. . . . Thus will I put My glory among the nations* (xxxix. 17–22). That by blood is not here meant blood every one may see, for it is said that they should drink the blood of the princes of the earth till they were drunken; and also that they should eat fat till they were full; and then that they should be satisfied with horses and with chariots. From this it is plain that something else than blood is signified by blood, and something else than the princes of the earth by the princes; also something else than fat and horses and chariots by fat and horses and chariots; but what is signified cannot be known except by means of the internal sense, which teaches that blood is Divine truth, the princes of the earth the primary truths of the church, fat Divine good, horses the internal

sense of the Word, and chariots the doctrine itself therefrom. That blood is Divine truth is evident from the passages above cited; also that the princes of the earth are primary truths (n. 5044); the earth the church (n. 9325); a horse the internal sense of the Word (n. 2760–2762);
3 and a chariot doctrine (n. 5321, 8215). Thus it is now plain what is signified by the words of the Lord in John: Jesus said, *Except ye eat the flesh of the Son of Man and drink His blood, ye shall not have life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him* (vi. 53–56). That flesh is Divine good see above (n. 3813, 7850, 9127); and the Son of Man Whose flesh they were to eat and Whose blood they were to drink is the Lord as to Divine truth from Divine good (n. 9807).
4 But that fat or fatness is Divine good, is evident in Isaiah: *And in this mountain Jehovah shall make for all people a feast of fat things* (xxv. 6). Again in the same prophet: *Hearken unto Me, and eat ye that which is good, and your soul shall be delighted in fatness* (lv. 2). And in Jeremiah: *I will fill the soul of the priests with fatness, and My people shall be satisfied with My good* (xxxi. 14). From this it may be evident why all the fat of the sacrifice was to be burnt upon the altar, and why all the blood was to be
5 poured forth at its side. Because blood and fat signified those Divine things, therefore the Israelitish people were altogether forbidden to eat fat and blood — as is evident in Moses: *It shall be a statute forever throughout your generations, that ye shall eat no fat and no blood* (Lev. iii. 17). Again: *Ye shall eat no fat, whether of ox, or sheep, or goat . . . every one who shall eat the fat of the beast of which an offering is made by fire unto Jehovah, the soul that eateth it shall be cut off from his people* (Lev. vii. 23, 25). And again: Whosoever shall eat any blood, *I will set My face*

against the soul that eateth blood, and will cut him off from the midst of his people (Lev. xvii. 10–14; also Deut. xii. 23–25). Eating fat and blood was so severely prohibited 6
because by it was represented profanation of Divine truth and Divine good; for the Israelitish and Jewish race was in externals separate from internals, thus in no Divine truth and in no Divine good as to faith and love, but in external worship without them; for they were in the love of self and of the world more than other nations, consequently in the evils therein originating, which are contempt of others, enmity, hatred, revenge, ferocity, and cruelty. Hence also it was that internal truths were not revealed to them, for if they had been revealed, they could not but have profaned them. That that nation was of such a quality, see what is cited above (n. 9320, 9380). Therefore they would have represented profanation if they had eaten blood and fat, for whatsoever was instituted among them was representative of the interior things of the church and heaven. From this 7
again it is plain what is signified by eating fat to fulness, and by drinking blood, the blood of the princes of the earth, even to drunkenness, in Ezekiel (xxxix. 17–22; as above), namely, that when interior things were opened, then to those who were in them, that is, in faith and in love to the Lord, would be appropriated Divine truth and Divine good, which was effected among the nations when the Lord came into the world; wherefore also it is there said, *Thus will I put My glory among the nations.* By glory is signified Divine truth proceeding from the Lord, such as it is in heaven (n. 9429), and by nations are signified all who are in good (n. 1259, 1260, 1416, 1849, 4574, 6005, 8771, 9256). This the Lord Himself confirms when 8
He says that His flesh is meat indeed, and His blood is drink indeed, and that whoso eateth His flesh and drinketh His blood abideth in Him and He in him (John vi. 55, 56); and also in His instituting the Holy Supper, in which they were to eat His flesh and drink His blood

(Matt. xxvi. 27, 28) ; by which is signified the appropriation of Divine good and Divine truth from Him. And appropriation of Divine good and Divine truth from the Lord cannot be given except with those who acknowledge the Divine of the Lord, for this is the first and the very essential of all the things of faith in the church. Heaven indeed cannot be opened to any others, because the whole heaven is in that faith ; thus the Divine truth proceeding from the Divine good of the Lord, which is there meant by blood, cannot be communicated to others. Let every one therefore who is within the church take heed to himself lest he deny the Lord, and also lest he deny His Divine, for to that denial heaven is closed and hell is opened ; inasmuch as all such are separated from heaven, where the Divine of the Lord is all in all, for this makes heaven. And when heaven is closed, knowledge of the truths of faith from the Word and the doctrine of the church is indeed given, but not any faith which is faith, since the faith which is faith comes
9 from above — that is, through heaven from the Lord. That the Lord so spake, that is, called the Divine good proceeding from Himself His flesh, and the Divine truth proceeding from His Divine good His blood, was because the Word, which is from Him, was the Divine filling the whole heaven. Such a Word must be by correspondences, consequently must be representative and significative in all and every part, for thus and no otherwise it conjoins men of the church with angels in the heavens. For when men perceive the Word according to the letter, angels perceive it according to the internal sense ; thus instead of the flesh of the Lord they perceive Divine good and instead of His blood Divine truth, both from the Lord ; hence the holy flows in through the Word.

10034. *And shalt offer it upon the altar.* That this signifies from the Divine love of the Lord, is evident from the signification of offering by fire, as the kindling of Divine love ; and from the representation of the altar, as a repre-

sentative of the Lord as to the Divine good of love (see n. 9388, 9389, 9714). That offering by fire is the kindling of Divine love is because by the fire upon the altar was signified the Divine love (n. 6832).

10035. *And the flesh of the bullock.* That this signifies the evil of the former loves there, is evident from the signification of flesh, as the good of love, and in the opposite sense the evil of love—of which below; and from the signification of the bullock, as the external or natural—of which above. For by a bullock and a calf in the good sense is signified the external or natural of man as to the good of innocence and of charity, but in the opposite sense the external or natural of man as to the evil which is contrary to the good of innocence and charity, most expressions in the Word having also an opposite sense. That the flesh of the bullock here signifies the evil of former loves in the external or natural man, is because by flesh is signified the voluntary of man, thus his proprium, for what is of the will is the proprium; and since by flesh is signified the voluntary or the proprium, therefore by it is also signified the good of love or the evil of love. For there are two faculties with man, which are called understanding and will. To the understanding pertain truths or falsities, but to the will goods or evils. Thus to the understanding pertains what is of faith, and to the will what is of love, since what is of love is perceived as good, and what is of faith is perceived as truth. Falsities also are of faith and evils are of love with those who are in falsities and evils. Hence may be evident what is meant by the voluntary proprium which is signified by flesh in both senses. 2
It is further to be known that all the voluntary proprium of man is evil, because man of himself loves nothing but himself and the world, and if he loves his neighbor it is for the sake of himself. Therefore he must be regenerated and by regeneration receive a new will; but the will which he receives by regeneration is not of the man, but of the

Lord with the man. When this will or this voluntary is meant by flesh, then flesh signifies the good of love — but see what has been before shown concerning flesh and the proprium, namely, that flesh signifies the proprium of the Lord, which is Divine good, and hence all the good of love with the regenerate man (n. 3813, 7850, 9127); and that in the opposite sense it signifies the voluntary proprium of man, which is the evil of love (n. 999, 3813, 8409). It has also been shown that the proprium of the Lord is Divine good, and hence the good of love to Him and toward the neighbor, since the proprium of the Lord gives the life of heaven to man when he is being regenerated (n. 1023, 1044, 1937, 1947, 3812, 5660, 5786, 8480); and that the proprium of man is nothing but evil (n. 210, 215, 694, 874–876, 987, 1047, 3812, 4328, 5660, 5786, 8480, 8497). That by the flesh of this bullock is signified the evil of love is evident from what follows in this verse, namely, that the flesh, the skin, and the dung were to be burned without the camp, because they were sin. But what was represented by its being required that the flesh of the sacrifice should be eaten by the priest and by the people in the holy place will be seen below (n. 10040).

10036. *And his skin.* That this signifies falsity in outmosts, is evident from the signification of the skin, as truth in outmosts, and in the opposite sense falsity there. This signification of the skin is from correspondence, for they who have reference to the skin in the Greatest Man or in heaven are they who are in the truths of faith, and not so much in corresponding good, and who are in the threshold to heaven (see n. 5552–5559); hence by skin or hide in the abstract sense is signified truth in outmosts (n. 3540, 8980). That here by the skin is signified falsity in outmosts is because by the flesh is signified the evil of love — of which just above (n. 10035); and when flesh signifies the evil of love, its skin signifies the falsity of faith thence.

10037. *And his dung.* That this signifies all other

unclean things, is evident from the signification of dung, as what is unclean. That dung signifies what is unclean, consequently evil and falsity, for these things in the spiritual sense are unclean, is because everything of food which is useless and discarded passes off into dung, and food in the spiritual sense is the truth and good of faith and love (see n. 4792, 5147, 5293, 5340, 5342, 5576, 5915, 8562, 9003). Hence also it is that dung and excrement correspond to evils which are in hell, that also in the Word is called the draught — in regard to which correspondence see above (n. 594, 2755, 4948, 5394, 5395, 7161). Hence now it is 2
that such things in the Word signify what is infernal, as may be evident from the following passages — in Isaiah: *He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written unto life in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem* (Isa. iv. 3, 4). By Zion and Jerusalem is signified the church, by Zion the church with those who are in the good of love, and by Jerusalem with those who are in truths from that good; to wash away the filth of the daughters of Zion is to purify from evils those in the church who are in the good of love, and to purge the blood of Jerusalem is to purify from falsities of evil those in the church who are in truths. And in Jeremiah: *They shall* 3
bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets . . . and shall spread them before the sun, and the moon, and all the host of the heavens, which they had loved, and which they had served . . . they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth (viii. 1, 2). By these words is described the state of those who have profaned the goods and truths of the church, which state at that time was also represented by bringing out bones from the sepulchres; the bones of kings and of princes brought out from sepulchres signify

truths profaned; the bones of priests and of prophets signify goods profaned; to be spread before the sun, the moon, and all the host of the heavens, signifies removal from all good and truth; not to be gathered nor buried signifies no resurrection to life; to be dung on the face of the earth signifies to be nothing but infernal. Again: *They shall die by deaths of malignant diseases, so that they shall not be lamented, neither shall they be buried; they shall be for dung on the face of the earth* (xvi. 4; xxv. 33). By dung on the face of the earth is signified the same as above.
4 And in the Lamentations: *They who did eat delicacies are desolated in the streets: they that were brought up on purple have embraced dunghills* (iv. 5). They who have eaten delicacies are those who have the Word and thence knowledges of truth; they that were brought up on purple are those who are in the knowledges of good; to embrace dunghills is, instead of truth and good, to learn and choose falsities. In Malachi: *If ye will not hear, and if ye will not lay to the heart . . . I will send a curse upon you . . . and will spread dung upon your faces, the dung of your feasts* (ii. 2, 3). To spread dung upon the face is to defile the interiors of life with the falsities of evil; the dung of
5 feasts is to defile the holy things of worship. And in Ezekiel: the prophet was commanded to make a cake of barley with the dung of human excrement, because thus the sons of Israel eat their bread unclean; but he said, *Ah, Lord Jehovah, my soul hath not been polluted: there hath not come into my mouth the flesh of abomination; then He answered, I give thee the dung of an ox for the excrement of man, that thou mayest bake thy bread with it . . . for I will cause them to want bread and water, and a man and his brother shall be desolated, and shall pine away because of their iniquity* (iv. 9, 12–17). By these words was represented the quality of the good and truth of the church of the Jewish nation; a cake of barley with the excrement of man signifies the interior good of the church defiled

with the evils of the love of self; a cake with the dung of an ox signifies the external good of the church defiled with the evils of that love. Because those things are signified 6
by the cake, it is said that they should want bread and water and should be desolated; bread and water are good and truth; to want them and to be desolated is to be deprived of them. Because such things were signified by dung and excrement, it is plain what is signified by these words in Moses: *There shall be a place without the camp, whither thou shalt go forth abroad: and thou shalt have a paddle . . . with which thou shalt cover thine excrement; for Jehovah God walketh in the midst of thy camp . . . that thy camp may be holy, and He may not see in thee the nakedness of anything, and turn from thee* (Deut. xxiii. 12–15). This was commanded because what is unclean was represented by such filth; for by the camp where the sons of Israel were was represented heaven and the church, where the Lord is present through faith and love; therefore by the place without the camp was represented where heaven and the church is not, thus where the Lord is not present through faith and love. Therefore it is said that the camp should be holy, lest Jehovah walking in the midst of the camp should see the nakedness of anything and turn away. Nakedness is what is unclean by reason of evils and falsities. That the camp there signified heaven and the church, where the Lord is, will be seen in what now follows.

10038. *Shalt thou burn with fire without the camp.* That this signifies that those things were to be committed to hell, and to be defiled with the evils of self-love, is evident from the signification of burning with fire, as consuming with the evils of self-love — for by burning is signified consuming, and by fire the evil of self-love, as may be seen above (n. 1297, 5071, 5215, 6314, 6832, 7324, 7575, 9141, 9434); and from the signification of the camp, as heaven and the church, and in the opposite sense where

heaven and the church is not, thus hell — of which in what follows. That to be burned with fire is to be consumed by the evils of self-love, is because that love consumes all the goods and truths of faith. That self-love has this effect, scarce any one at this day knows, and hence neither is it known that this love is hell with man and that
2 it is meant by infernal fire. For there are two fires of life with man, one is the love of self, the other is love to God. They who are in the love of self cannot be in love to God, because these loves are opposite. They are opposite because the love of self produces all evils, which are contempt of others in comparison with self, enmity against those who do not favor, at length hatred, revenge, ferocity, cruelty; which evils totally resist Divine influx, consequently extinguish the truths and goods of faith and of charity, for these are what flow in from the Lord. That every one's love is the fire of his life, any one may know who reflects; for without love there is no life, and such as the love is such is the life; and hence it may be known that self-love produces evils of every kind, and that it so far produces them as it is regarded as an end, that is, so far as it is the ruling love. The worst kind of self-love is the love of dominion for the sake of self, that is, solely for the sake of honor and gain. They who are in that love may indeed profess faith and charity, but they do this with the mouth and not with the heart. Yea, they who are the most abandoned of them regard what is of faith and charity, thus the holy things of the church, as means to accomplish their ends. But concerning self-love and its kinds, and the evils therein originating, and the state of those ruled by them in the other life, by the Divine mercy of the Lord, a particular account will be given elsewhere. This is said here in order that what is meant by being
3 burnt with fire without the camp may be known. That the camp where the sons of Israel encamped, represented heaven and the church, and hence that without the camp

is where heaven and the church are not, thus hell, may be evident from what is related in the Word concerning the camp and the encampment of the sons of Israel in the wilderness — as from these words in Moses: *The sons of Israel shall encamp, every man by his own camp, and every man by his own standard, according to their hosts; and the Levites shall encamp round about the tabernacle of the Testimony, that there be no wrath upon the congregation of the sons of Israel* (Num. i. 52, 53; ii. 2). And again it is said that the tribes of Judah, Issachar, and Zebulun encamped to the east; the tribes of Reuben, Simeon, and Gad to the south; the tribes of Ephraim, Manasseh, and Benjamin to the west; and the tribes of Dan, Asher, and Naphtali to the north; but the Levites in the midst of the camp (Num. ii., x.). Their encampments were so ordered that they might represent heaven and the church (n. 9320); by the tribes also, according to which they encamped, were represented all the goods and truths of heaven and the church in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); hence it is said that Jehovah dwelt in the midst of the camp (Num. v. 3), and that He walked in the midst of the camp, and therefore it should be holy (Deut. xxiii. 14). And in the prophecy of Balaam it is said, when *he saw Israel dwelling according to their tribes* . . . he said, *How goodly are thy tents, O Jacob, and thy habitations, O Israel* (Num. xxiv. 2, 3, 5). Since by the camp was rep- 4
resented heaven and the church, it follows that by without the camp was signified where heaven and the church are not, thus where hell is; therefore every one that was unclean and also that was guilty was sent forth thither — as may be evident from the following passages: *Ye shall send forth out of the camp every leper, and every one that hath an issue, every one unclean by the dead; both male and female, ye shall send them abroad out of the camp, that they may not pollute the camp, in the midst of which Jeho-*

vah dwelleth (Num. v. 2, 3 : Lev. xiii. 15, 16). *A man that is not clean by chance of the night shall go abroad out of the camp, and shall not come into the midst of the camp . . . he shall wash himself in water, and when the sun is down, he shall come within the camp. Thou shalt have a space without the camp, whither thou mayest go forth abroad,* and by a paddle thou *shalt cover thine excrement, because Jehovah walketh in the midst of the camp . . . therefore the camp shall be holy* (Deut. xxiii. 10–15). It was commanded also that they who should be stoned, should be stoned without the camp (Lev. xxiv. 14 : Num. xv. 35, 36). From these passages it is now evident that by burning with fire the flesh, skin, and dung of the bullock without the camp, is signified that the evils which are signified by them were to be committed to hell. The same which was represented by the camp and without the camp, was also represented by the land of Canaan and the lands round about it, after that land was distributed for inheritances among the sons of Israel. Accordingly by the land of Canaan and simply by earth, in the Word, are signified heaven and the church, and by the sons of Israel they who are in heaven and the church. That by earth is signified heaven and the church — see what is cited above (n. 9325) ; and that by the sons of Israel are signified they who are therein (n. 9340).

10039. *It is sin.* That this signifies thus purified from evils and falsities, is evident from the signification of sin, when by it is meant sacrifice, as purification from evils and falsities ; for in the original by sin, where sacrifices are treated of, is meant sacrifice for sin, and by sacrifice is signified purification from evils and falsities (n. 9990, 9991). That sacrifice for sin in the Word is called sin, may be seen in Leviticus (iv. 3, 8, 14, 20, 21, 24, 25, 29, 33, 34 ; v. 6, 8, 9 ; xvi. 9, 25) ; and elsewhere.

10040. As the flesh of the bullock with his skin and dung was to be burnt with fire without the camp, it may be

evident that by his flesh was not signified the good of love, but the evil of love, according to what was said of his flesh above (n. 10035), and of the camp just above (n. 10038). It was granted to eat the flesh of the sacrifice, as may be evident from the passages which follow, for the reason that the Israelitish and Jewish nation while in worship was in the external without the internal — see what is cited above (n. 9320, 9380) ; and the external without the internal is not at all holy, because then there is only gesture of the body and speech of the mouth, and the heart and soul are absent. Nevertheless the external without the internal was called holy, because it represented holy internals; holy internals are all things which are of love and faith from the Lord to the Lord. Because that nation was of this nature, it was not allowed them to eat blood and fat, since by blood was signified Divine truth which is of faith, and by fat Divine good which is of love, both from the Lord (see above, n. 10033) ; but they were allowed to eat the flesh of the sacrifice, because by it was signified the proprium of man (n. 10035), and the proprium of that nation was to worship externals as holy, and to make no account whatever of internals, which worship, except as a representative which was holy, was idolatrous (n. 4281, 4311). Flesh also representatively is nothing else, since its blood represented Divine truth and its fat Divine good (n. 10033), for then the flesh represented something without life and soul, which is called dead, as is the external without its internal — according to these words in Moses: *Thou shalt not eat the blood, for the blood is the soul; thou shalt not eat the soul with the flesh* (Deut. xii. 23). Worship is 2
nearly similar with those of the Catholic religion, as it is called, namely, external without internal; for it is not given to the common people to know the internals of the Word, since they are not allowed to read the Word. Therefore also by the Divine providence of the Lord it has come to pass that in the Holy Supper the bread is

given, which is the flesh, and not the wine which is the blood; and yet the blood is what gives life to the flesh, as the wine to the bread. For as bread without wine does not give nourishment to the body, so neither does the good of love, which is signified by bread and by flesh, without the truth of faith, which is signified by wine and by blood, give nourishment to the soul. By the Divine providence of the Lord it has also come to pass that the priest should drink the wine, because by it is signified the nourishment of the soul by Divine truth without the good of love, which is a holy external without a holy internal. That this has come to pass by the Divine providence of the Lord they do not know, because they idolatrously adore externals and thus do not apprehend internals; and therefore if it had been otherwise, they would have profaned holy things just like the Jews. By drinking wine alone is also signified alone to know Divine truth, and not the common people except so far and in such manner as the priests willed, as is the fact. That in the Holy Supper the flesh and the bread are the Divine good of the Divine love of the Lord toward the human race, and the reciprocal of man to the Lord; and that the blood and the wine are the Divine truth proceeding from the Divine good of the Lord, thus the truth of faith from the Lord to the Lord, may be seen above (n. 3464, 3813, 4211, 4217, 4735, 4976, 6135, 6377, 6789, 7850, 9127). As to the flesh of the sacrifices, when it was to be brought forth out of the camp and burned with fire see Leviticus (iv. 11, 12, 21); and when and by whom it was to be eaten (vi. 19 to the end; vii. 6, 15–19; xix. 5, 6: Deut. xii. 7, 17, 18, 27; xxvii. 6, 7).

10041. Verses 15–18. *And one ram thou shalt take; and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it upon the altar round about. And thou shalt cut the ram into his pieces, and*

shalt wash his intestines, and his legs, and put them upon his pieces, and upon his head. And thou shalt offer up with the whole ram upon the altar: it is a burnt offering unto Jehovah: it is an odor of rest, an offering made by fire unto Jehovah. "And one ram thou shalt take" signifies the good of innocence in the internal man; "and Aaron and his sons shall lay their hands" signifies communication of power; "upon the head of the ram" signifies with the whole. "And thou shalt slay the ram" signifies preparation for the purification of the internal man; "and thou shalt take his blood" signifies Divine truth; "and sprinkle it upon the altar round about" signifies conjunction with Divine good. "And thou shalt cut the ram into his pieces" signifies interiors to be distinctly placed in order; "and shalt wash his intestines" signifies purification of lowest things; "and his legs" signifies purification of the exteriors, which are of the natural man; "and put them upon his pieces, and upon his head" signifies the orderly placing of exteriors beneath internals and inmosts. "And thou shalt offer up with the whole ram upon the altar" signifies the internal of the Divine Human of the Lord united to the Divine good of His Divine love which was in Himself; "it is a burnt offering unto Jehovah" signifies the glorification of the Human of the Lord; "it is an odor of rest" signifies perception of peace; "an offering made by fire unto Jehovah" signifies all from Divine love.

10042. *And one ram thou shalt take.* That this signifies the good of innocence in the internal man, is evident from the signification of a ram, as the good of innocence and charity in the internal man — of which in what follows. Since in this chapter sacrifices and burnt offerings of rams and of lambs are treated of, what was signified by the animals in general which were offered for sacrifices and burnt offerings, must be told. The animals were oxen, bullocks, he-goats, rams, she-goats, he-kids; also he-lambs, she-lambs, and she-kids. He who does not know what these

animals signify, cannot at all know what is signified by the sacrifices and burnt offerings of them in particular. It is to be known that all animals on earth signify such things as are in man, which in general have reference to the affections of his will and to the thoughts of his understanding, thus to goods and to truths, since goods are of the will, and truths are of the understanding. And because they have reference to goods and truths, they also have reference to love and faith, for all things of love are called goods, and
2 all things of faith are called truths. That animals of different kinds have such signification originates in representatives in the other life; for in that life there appear animals of many genera and innumerable species. Such animals there are appearances having an exact and living correspondence with the affections and thoughts of spirits and angels. That this is so may also be evident from the prophetic visions in the Word throughout; for all things which were seen by the prophets are such as appear before angels in heaven. This is why so frequent mention is made of beasts in the Word, and by every one of them is signified something which has reference to what is in man, as said above. Neither is man other than an animal as to his external man, but he is distinguished by the internal man, whereby both can be elevated toward heaven and to God, and thence receive faith and love. This is the reason that beasts were used in sacrifices and burnt offerings. He who does not know this cannot at all know why it was commanded at one time to offer bullocks, rams, and he-lambs; at another time oxen, she-goats, and she-lambs; at another time he-goats, he-kids, and she-kids; for to what purpose otherwise would such distinctions be made? That beasts in the Word signify goods and evils with man, and also truths and falsities, may be seen above (n. 142, 143, 246, 714, 715, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090); and that on this account they were applied in sacrifices (n. 1823, 2180, 2805, 2807, 2830).

But in regard to sacrifices and burnt offerings from them, 3
it is to be known: I. That representative worship with the Jewish and Israelitish nation consisted chiefly in sacrifices and burnt offerings. II. That sacrifices and burnt offerings in general signified the regeneration of man through the truths of faith and the goods of love by the Lord; and in the supreme sense the glorification of the Lord's Human. III. That the all of worship was represented by sacrifices and burnt offerings according to its various nature, thus with all variety; and that for this reason various kinds of animals were commanded. But to consider these sever- 4
ally: — I. That representative worship with the Jewish and Israelitish nation consisted chiefly in sacrifices and burnt offerings, is evident from the fact that they were applied for every sin, and for every trespass; also for every consecration and inauguration; and besides on every day, on every sabbath, new moon, and festival; that therefore the altar was the most holy of all things, and all other parts of worship with that nation depended upon these; therefore where the abolition of representative worship is described in Daniel, it is said that the sacrifice and oblation shall cease (ix. 27), and the continual sacrifice be removed (viii. 10–13; xi. 31; xii. 11). By the continual sacrifice is particularly signified the sacrifice which was offered daily, and in general all worship — but see what has been shown before on this subject, namely, that sacrifices in general signify all representative worship (n. 923, 2165, 6905, 8680, 8936); that the altar was the principal representative of the Lord and hence of worship (n. 2771, 2811, 8935, 8940, 9388, 9389, 9714, 9964); that the ancients before Eber knew nothing of sacrifices (n. 2180); that by Eber, thus with the Hebrew nation, and thence with the posterity of Jacob, sacrifices were instituted, and why (n. 1128, 1343, 2180, 2818); that sacrifices were not commanded, but permitted (n. 2180). II. That sacrifices and burnt offer- 5
ings in general signified the regeneration of man through

the truths of faith and the goods of love to the Lord from the Lord, is evident from this, that all things of worship relate to purification from evils and falsities, to the implanting of truth and good, and to their conjunction, thus to regeneration; for by those three things man is regenerated; hence sacrifices and burnt offerings were offered for every sin and for every trespass; and when they were offered, it is said that expiation was made and that pardon would be granted (Lev. iv. 20, 26, 31, 35; v. 6, 10, 13, 16, 18; vi. 7; vii. 7; x. 17; xiv. 18, 19; xv. 30, 31; xvi. 6, 24; xvii. 11). The pardon of sins, expiation, propitiation, and redemption, are also nothing else than purification from evils and falsities, implanting of good and truth and their conjunction, thus regeneration (n. 9076, 9452–9454, 9937, 9938). All the process of regeneration is also described by the special rituals of every sacrifice and burnt offering, and is made manifest when the representatives are
6 unfolded by the internal sense (n. 10022). That sacrifices and burnt offerings in the supreme sense signify the glorification of the Lord's Human, is because all the rituals of worship instituted with the Israelitish and Jewish nation regarded the Lord alone, and sacrifices and burnt offerings thus especially regarded Him, since by them in general was represented the all of worship, as has been shown above. Also the regeneration of man is from no other source than from the Lord (n. 9506, 9715, 9486, 9487, 9809, 10019); therefore where in the Word the regeneration of man is treated of, in the supreme sense the glorification of the Lord's Human is treated of; for the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688). To glorify the Human is to make it Divine, but to regenerate man is to make him heavenly, that the Divine of the Lord
7 may dwell in him. III. That the all of worship was represented by sacrifices and burnt offerings according to its various nature, thus with all variety, and that for this

reason various kinds of animals were commanded, is evident from the various things for which sacrifices and burnt offerings were made, namely, for sins by error and for sins not by error; for every transgression and uncleanness, whether with the priest, or with the whole assembly, or with a prince, or with any soul; for cleansing from leprosy; for purification after child-bearing; for the consecration of the altar, of the tent of meeting, and of all things therein; for the cleansing of the same when Aaron once every year entered into the holy of holies; for the inauguration of Aaron and his sons into the priesthood; for the consecration of the Nazirites; and in general on the three festivals, on each of the new moons, on the sabbaths, and daily in the morning and evening; besides votive and voluntary offerings. Because there were sacrifices and burnt offerings 8
for such various purposes, and by them were represented the varieties of worship, therefore also various kinds of animals which were to be offered were commanded, namely, bullocks, oxen, and he-goats; rams, she-goats, and he-kids; he-lambs, she-lambs, and she-kids; and by the sacrifices and burnt offerings of the bullock, the ox, and the he-goat were represented the purification and regeneration of the external or natural man; by those of the ram, the she-goat, and the he-kid were represented the purification of the internal or spiritual man; and by those of the he-lamb, the she-lamb, and the she-kid were represented the purification or regeneration of the inmost or celestial man. That there are three which have succession in man, the celestial, the spiritual, and the natural, may be seen above (n. 9992, 10005, 10117); and that man to be regenerated must be regenerated as to internals and as to externals, see what is cited in n. 9325 at the end. But 9
what in particular is signified by the sacrifice and burnt offering of the ram, which are treated of in this chapter, is evident from the passages in the Word where sacrifices and burnt offerings of the ram are described and where the

ram is named; from which it is plain that by the ram is signified the good of innocence and charity in the internal man, and by the sacrifice and burnt offering of it the purification and regeneration of the internal man, thus the implanting of the good of innocence and charity therein. That this is signified by the ram is evident from the following passages — in Isaiah: *All the flocks of Arabia shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance to Mine altar* (lx. 7) — where the subject is the Lord and His heaven and church; the flocks of Arabia are all the goods of the internal man; the rams of Nebaioth are the goods of innocence and charity there. That flocks are the good of the internal man may be seen above (n. 8937, 9135); and that Arabia is where good is (n. 3268); Nebaioth those who are there in that good (n. 3268, 3686, 3688).
10 In Ezekiel: *Arabia and all the princes of Kedar, the traders of thy hand in lambs,* and rams, and he-goats* (xxvii. 21) — speaking of Tyre, by which is signified the church where knowledges of good and truth are (n. 1201); traders are those who have those knowledges and communicate them (n. 2967, 4453); lambs* are the goods of love, rams are the goods of charity, and he-goats are the goods of faith. In the Word mention is made of flocks [*greges*], of lesser cattle [*pecora* and *pecudes*], which in the original are distinguished by their names, and by flocks are signified in general internals, by *pecudes* the same in particular, and by *pecora*, or lambs, inmosts specifically; but by herds externals. In Jeremiah: *I will bring them down like lambs* [*pecora*] *to the slaughter, like rams with he-goats* (li. 40) — where by lambs, rams, and he-goats similar
11 things are signified. And in Ezekiel: *Thus saith the Lord Jehovah, Behold I judge between cattle and cattle, and between the rams and the he-goats* (xxxiv. 17); between cattle and cattle [*pecudes*] is between those who are in the

* Here *pecora*, but elsewhere *agni*, as in Schmidius.

interiors of good and of evil; between the rams and the he-goats is between those who are in charity and thence in faith, and those who are in the truths of faith without charity. Rams here signify the same as sheep, for rams are the male of sheep; that sheep [*oves*] are those who are in charity and thence in faith, see above (n. 4169, 4809); and that he-goats are those who are in truths, which are called the truths of faith, without charity (see n. 4169, 4769). The like are signified by the ram and the he-goat in Daniel (viii.); and by the sheep and the he-goats in Matthew (xxv. 32). In Moses: *If a soul hath* 12
. . . *sinned unwittingly, he shall bring his guilt to Jehovah, a ram without blemish out of the flock* (Lev. v. 15, 18; vi. 6). By sacrifices of a ram is signified purification of the internal man and implanting of the good of innocence therein; for sin unwitting is sin from ignorance in which is innocence, and innocence of ignorance is of the internal man. Again, it was ordered that in the new moons they should 13
offer two bullocks, one ram, and seven he-lambs; and afterward a he-goat: in like manner on every day of the passover; and on the day of the first fruits (Num. xxviii. 11, 15, 19, 22, 27); which was to represent the purification of the whole man, as well external as internal and inmost; by the sacrifice and burnt offering of bullocks the purification of the external man, of a ram the purification of the internal, and of lambs the purification of the inmost. And because purification was represented, so was also the implanting of the good of innocence, for a bullock is the good of innocence in the external man, a ram in the internal, and a he-lamb in the inmost, as was said above; the last of them was a he-goat because by a he-goat was signified the truth of faith in the external man, and the truth of faith there is the last (n. 9959). As the goods and truths with man follow in that order, therefore also the presents of the princes of Israel, when the altar and the tent of meeting were anointed, were a bullock, a ram, and a he-

lamb for burnt offerings; and a he-goat for a sacrifice (Num. vii. 15–17, 21–23, 27–29, 33 and following verses). Hence it may now be evident that a ram signifies the good of innocence and charity in the internal man.

10043. *And Aaron and his sons shall lay their hands.* That this signifies communication of power, is evident from the signification of laying on hands, as communication of power (see above, n. 10023).

10044. *Upon the head of the ram.* That this signifies with the whole, is evident from the signification of the head, as the whole man, thus the whole (see n. 10011). That the head is the whole is because it is supreme, and in it is the inmost of man; and from what is supreme proceed all things which are beneath, as also from what is inmost proceed all things which are without, for both are thence. The inmost with man is his will and understanding; these in their beginnings are in the head, and what thence proceed are acts, which are effects of interiors in the body. When therefore will and understanding are spoken of, the whole man is meant, for from these man is man. The acts of the body also have their all from the will; hence man is not regarded from acts of the body or works, but from the will in them. For this reason by soul in the Word is meant the whole man, and man is called a soul—as in Leviticus (iv. 27; v. 1, 4, 17; vi. 2; xvii. 10,
2 15; and elsewhere). There are two things which signify the whole, namely, the highest and the lowest. That the lowest or outmost [*ultimum*] signifies also the whole is because all interiors, even from the first or highest, descend into lowests and are there together (n. 9828, 9836). Hence it is that the highest by the lowest holds together all interiors which are intermediate, in connection and in form, so that they look to one end (n. 9828). That the outmost or lowest also signifies the whole, is evident from several passages in the Word, as when the whole man is called the flesh (Gen. vi. 12: Num. xvi. 22; xxvii. 16: Isa. xl. 5:

Zech. ii. 13 : and elsewhere). Since outmosts also signify 3
all things or the whole, therefore the hair and the beard, which are outmosts that grow out with man, are taken for all or the whole, as also the feet and their toes, and the fingers of the hands. That the hair and beard are taken for all or the whole, is evident in Isaiah : *In that day shall the Lord shave with a razor . . . by the king of Assyria the head, the hair of the feet, and also the beard* (vii. 20). The king of Assyria is reasoning, such as is that of those who by it destroy things Divine (n. 1186) ; to shave the head, the hair of the feet, and the beard is to take away the outmosts, for when these are taken away interiors flow away and perish. On this account also a priest was forbidden to shave the head (Lev. xxi. 10) ; and also a Nazirite, whose hair was called the Naziriteship of God (Num. vi. : n. 6437, 9407), and is also meant by the crown of the head of the Nazirite of the brethren (Gen. xlix. 25, 26 : Deut. xxxiii. 16). Thus also it is said, that the hairs of the head are all numbered (Matt. x. 30) ; by which is signified all things and everything in man ; also that a hair of the head shall not perish (Luke xxi. 18). That the feet 4
also and their toes and the fingers of the hands signify all things and thus the whole, is evident in John : Peter said, Lord, Thou shalt wash *not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to be washed as to his feet, but is clean every whit* (xiii. 9, 10). The feet are the natural, which is the outmost (n. 2162, 3147, 4938–4952, 9406). And in what follows in this chapter of Exodus : *Thou shalt take of the blood of the ram and shalt put it upon the tip of the ear of Aaron . . . and upon the thumb of the right hand, and upon the great toe of the right foot* (verse 20) ; meaning upon all things and each which are signified by the ear, hand, and foot. Because the highest and the lowest, or 5
what is the same, the first and the last [*ultimum*], alike signify all things and each, or the whole with the parts,

therefore the omnipotence and omniscience of the Lord are described by His being the First and the Last [*Ultimus*], the Beginning and the End, the Alpha and Omega
6 (Apoc. i. 8, 11; xxi. 6; xxii. 13: Isa. xli. 4). That all things are held together in connection, and stand together from the First or Supreme through the last or lowest, is thus described in Isaiah: *I am the First, I also am the Last* [*Novissimus*]. *My hand hath laid the foundation of the earth, and My right hand hath spanned the heaven: when I call them together, they stand together* (xlviii. 12, 13)—where the hand and right hand of Jehovah, or of the Lord, is omnipotence; the earth of which He hath laid the foundation is what is last [*ultimum*]; the heaven which He hath spread out is what is between the First and the last; to call them together that they may stand together, is to hold together all interiors through the outmost or last in connection and in form, so that they may look to one end. The one end to which they are to look is He Who is the First and the Last [*Novissimus*]: that He is the Lord, is evident in Isaiah: *Thus saith Jehovah, the King of Israel, and his Redeemer . . . I am the First and I am the Last* (xliv. 6)—where the King of Israel is the Lord (John xviii. 37); and that the Redeemer is the Lord is manifest. And in the Apocalypse: *These things saith the First and the Last, who was dead and has lived*
7 *again* (ii. 8). That the first holds together all things in connection through the last, may be evident from the Word and from man. The Word in outmosts or lasts is the sense of its letter, and the Word in its first is the Lord, and the Word in interiors is its internal sense, which is perceived in the heavens and causes those who are there to look to one end, which is the Lord—for this arcanum
8 see above (n. 9360, 9824). As to man: man in outmosts is the church on earth, man in the first is the Lord, man in interiors is heaven, for the church and heaven before the Lord are as one man, from which heaven is called the

Greatest Man — as shown at the close of several chapters (see citations at the end of n. 10030). There is continual connection and influx according to the connection of all things from the Lord through the heavens to the church on earth. By the heavens are meant the angels who are there, by the church men who are true men of the church, and by man in the first the Lord as to His Divine Human. That from the First through the last all things are held together in connection and stand together, is meant by the words of the Lord above quoted from Isaiah: *I am the First and I am the Last, My hand hath laid the foundation of the earth, and My right hand hath spanned the heavens: when I call them together, they stand together* (xlviii. 12, 13). That by the earth in the Word is meant the church, has also been abundantly shown (see what is cited n. 9325). An idea of this may be had from the outmost and the 9
inmost with man. His outmost is the skin, his inmost is the heart, his intermediates or interiors are the viscera. From the heart even to the skin through the viscera there is continuous connection by the arteries, for these proceed from the heart, and terminate in the skin. That the skin is the outmost, holding together interiors in connection, is plain, for if the skin be taken away interiors are dispersed. Thus may be seen whence it is that as the highest or inmost signifies all things, so also does the lowest or outmost. Hence again also is laid open the arcanum why the 10
Lord glorified His Human even as to outmosts. The outmosts are called bones and flesh, and so the Lord said to His disciples, who supposed that they saw a spirit, *Behold My hands and My feet that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have* (Luke xxiv. 37, 39). That the Divine Itself was the First in Him, is known, for He was conceived from Jehovah, and what is conceived from the Father is the first of man; that the Lord glorified even the outmosts of His Human is plain from His words above, and also from this,

that He left nothing of His Human in the sepulchre. That interior things terminate and rest in outmosts, and are there together, and that outmosts hold together interiors in connection, even in spiritual things, may be seen above (n. 9216, 9828); and that therefore strength and power are in outmosts or ultimates (n. 9836); and therefore holiness is in ultimates (n. 9824); and that in ultimates revelations are made and answers given (n. 9905).

10045. *And thou shalt slay the ram.* That this signifies preparation for the purification of the internal man, is evident from the signification of slaying, when said of the sacrifice or burnt offering, as preparation for purification (see n. 10024); and from the signification of the ram, as the internal man (see just above, n. 10042).

10046. *And thou shalt take his blood.* That this signifies Divine truth, may be seen above (n. 10026, 10033); and that all purification from evils and falsities and all regeneration are effected by Divine truth proceeding from the Lord (in what is cited n. 9959).

10047. *And sprinkle it upon the altar round about.* That this signifies conjunction with Divine good, is evident from the signification of the blood which was to be sprinkled upon the altar round about, as Divine truth (n. 10026, 10033); and from the representation of the altar, as a representative of the Lord as to Divine good (n. 9388, 9389, 9714, 9964). From this it is plain that to sprinkle the blood upon the altar round about, is to
2 unite Divine truth with Divine good in the Lord. This is as follows: it was said above that in this chapter the subject is the glorification of the Human of the Lord, and in the representative sense the regeneration of man by the Lord. As regards the glorification of the Human of the Lord, it was effected by uniting Divine truth with Divine good. The Divine good, which is Jehovah, was in the Lord as the soul from the Father in man, for He was conceived of Jehovah, and made His Human Divine truth by

Divine means, especially by temptation combats; and so far as He united it He glorified it, that is, made it Divine. This uniting is what is signified in the supreme sense by sprinkling the blood round about the altar. That the Lord when He was in the world made His Human Divine truth and united it with Divine good, which was in Himself, and thereby glorified His Human, see what is cited above (n. 9199, 9315); as also that Jehovah His Father is the Divine good which was in Him (n. 9194). As the Lord 3
glorified His Human, so also He regenerates man; for the Lord with man flows in with good through the soul, which is through the internal way, and with truth through the hearing and the sight, which is through the external way; and so far as man desists from evils, so far the Lord conjoins good with truth, and good becomes that of charity toward the neighbor and of love to God, and the truth becomes that of faith. Thus the Lord creates man anew, or regenerates him; for the regeneration of man, as said above, is effected by purification from evils and falsities, by the implanting of good and truth, and by their conjunction. The regeneration of man, and in the supreme sense the glorification of the Human of the Lord, is what is represented by sacrifices and burnt offerings (n. 10022). It is 4
to be known that in the burnt offerings the blood was sprinkled upon the altar round about; in like manner in the sacrifices of peace offerings; but in the sacrifices for guilt and for sin the blood was sprinkled at the base of the altar. By sprinkling the blood on the altar round about was represented the uniting in every way of Divine truth and Divine good, as well in the internal as in the external man, and by sprinkling the blood at the base of the altar was represented the uniting of Divine truth and Divine good in the external man only. With the regenerate con- 5
junction is effected in the external man, according to the words of the Lord in John: *He that is bathed needeth not save to be washed as to his feet, and is clean every whit*

(xiii. 9, 10). Washing signifies purification and regeneration (n. 3147, 9089), thus he that is washed or bathed signifies one purified and regenerated; and the feet signify the natural or external of man (n. 2162, 3147, 4938–4952, 9406). That in the burnt offerings blood was sprinkled upon the altar round about, may be seen in Leviticus (i. 5, 11); also in the sacrifices of peace offerings (Lev. iii. 2, 8, 13); and that in the sacrifices for guilt and for sin the blood was sprinkled at the base of the altar (iv. 7, 18, 25, 30, 34; v. 9).

10048. *And thou shalt cut the ram into his pieces.* That this signifies interiors to be distinctly placed in order, is evident from the signification of the ram, as the good of innocence and charity in the internal man (see n. 10042), here preparation for his purification, which is signified by the burnt offering of the ram; and from the signification of cutting into pieces, as the orderly placing of interiors therein. Preparation for the orderly placing of interiors is signified by cutting into pieces, members, and parts, because orderly placing is described by the intestines and legs being put upon the pieces and upon the head, and by the intestines are signified lowest things, which are called external sensual, by the legs those next superior, which are called natural. Thus by the pieces, which were still higher, are signified interiors, and by the head inmosts. That such are signified by the intestines, legs, and head, will be evident from what follows: that by the viscera and members of man such things are signified in order may be
2 seen above (n. 10030). Since in the representative sense by sacrifices and burnt offerings is meant the regeneration of man, the orderly arrangement therein may be briefly described. With those who are being regenerated interiors and exteriors are disposed in order by the Lord for all following states, so that things present involve future, and things future when they become present, do the same, and this to eternity; for the Lord foresees all and provides all,

and His foresight and providence are to eternity, thus eternal. For the Divine, which alone is His, in itself is infinite, and what is infinite in respect to duration is eternal. Hence whatsoever the Lord disposes and ordains is eternal. This is the case with those whom the Lord regenerates; the regeneration of man begins in the world and continues to eternity, for man when he becomes an angel is always being perfected. There are in man externals, internals, and inmosts; all these are disposed and restored to order together and successively for the reception of things following to eternity. But in what order externals, interiors, and inmosts are regenerated, and again in what reverse order, will be shown, by the Divine mercy of the Lord, in what follows.

10049. *And shalt wash his intestines.* That this signifies the purification of lowest things, is evident from the signification of washing, as purifying (see n. 3147, 5954, 9089)— the purification which was represented by washing is purification from evils and falsities, for these are filth in the spiritual sense; and from the signification of the intestines, as lowest things (see above, n. 10030). It is said that the intestines and the legs were to be washed because by them are signified lowest and natural things, and lowest or natural things are more defiled with evils and falsities than interiors; for these evils are in the world, and sensuals, which are lowest, stand in the world and therefore immediately receive what is in the world. The things which they receive are the enjoyments of the loves of self and of the world, together with the enjoyments of the senses and with their fallacies. But interiors are not so, for they are not in the world but in heaven, and the things which are of the world cannot enter into those which are of heaven, physical influx not being given; but the things which are of heaven can enter into those which are of the world with man. Therefore as soon as the external man seeks to enter into the internal, which is

effected by reasonings from the loves of self and of the world, and from the fallacies of the senses, the internal man is closed. Thus the Lord provides and therefore the purification of the internal man during man's regeneration is effected in heaven by the Lord. In consequence man when in the world does not perceive what is being done in his internal man during regeneration. This is what is meant by the words of the Lord in John: *The spirit bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the spirit* (iii. 8); the spirit is the life of charity by faith.

10050. *And his legs.* That this signifies the purification of the exteriors which are of the natural man, is evident from the signification of washing the legs, as the purification of the natural man — that to wash is to purify, see just above (n. 10049); and from the signification of legs, as the exteriors which are of the natural man. That legs have this signification is because feet are meant at the same time, for the legs of beasts are four and joined to the feet, and feet from correspondence signify the natural or external of man (see n. 2162, 3147, 3761, 4938–4952).
2 The like is signified by legs in Amos: *As the shepherd snatcheth out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be snatched away that dwell in Samaria, in the corner of a bed, and on the end of a couch* (iii. 12). By the lion are here signified those who lay waste the church; by the legs the external of the church, which also is of the natural man; by the piece of an ear its perception; by them that dwell in Samaria those who are in external worship; the corner of a bed and the end of a couch are the lowest natural, which is the exter-
3 nal sensual, and its truth and good. By the legs where it is said of the statue of Nebuchadnezzar in Daniel, that its head was of pure gold, the breast and the arms of silver, the belly and the side of brass, the legs of iron, and the

feet partly of iron, partly of clay (ii. 32, 33), is signified the truth of faith in the external or natural man, which also is iron (n. 10030). That the legs are here distinguished from the feet is because it is different with the legs of man from what it is with those of beasts.

10051. *And put them upon his pieces, and upon his head.* That this signifies the orderly placing of exteriors under interiors and inmosts, is evident from the signification of the pieces, as interiors (see above, n. 10048); and from the signification of the head, as the inmost (n. 5328, 6436, 9656, 9913, 9914); and from the signification of the intestines and legs which were to be put upon them, as things outer and outermost — that the intestines are outermosts or lowests may be seen above (n. 10030), and that legs are exteriors (n. 10050); and from the signification of putting the latter upon the former, as to place in order. That it means the orderly placing of exteriors beneath interiors, and not upon them according to the sense of the letter, is because the altar and the fire upon the altar are supremes or inmosts; for the altar represented the Divine Human of the Lord as to Divine good, and the fire the Divine love itself. Therefore those parts of the ram and the burnt offering which were nearest to the fire of the altar, were superior or interior, and those which had a place above them, as they were more remote from the fire of the altar, were inferior or exterior. For in the internal sense those things are regarded as superior or interior which are nearest to the Supreme, and those as inferior or exterior which are more remote from it, otherwise than in the sense of the letter. Whether we speak of superiors and inferiors, or of interiors and exteriors, it is the same, for what is superior is interior, and what is inferior is exterior (n. 2148, 3084, 4599, 5146, 8325). From this it is now plain that by putting the intestines and the legs upon the pieces and the head is signified that things outer and outmost were to be placed in order under things

interior and inmost. That the altar was representative of the Divine Human of the Lord as to Divine good may be seen above (n. 921, 2777, 2811, 9388, 9389, 9714, 9964); and that the fire upon the altar is His Divine love (see n. 6832).

10052. *And thou shalt offer up with the whole ram upon the altar.* That this signifies the internal of the Divine Human of the Lord united to the Divine good of His Divine love which was in Himself, is evident from the signification of offering with fire, as uniting to the Divine good of the Divine love—of which below; from the signification of the ram, as the internal in man, thus in the supreme sense the internal of the Divine Human of the Lord (n. 10042); and from the signification of the altar, as the principal representative of the Divine Human of the Lord as to His Divine good—of which just above
2 (n. 10051 at the end). It is to be known that in every man there is an internal and an external, which are called his internal and external man, and that when man is being regenerated, he is being regenerated as to both the internal and the external, and that regeneration is the conjunction of good and of truth in each. So was it in the Lord as to His Human; yet concerning His Human it cannot be said that it was regenerated, but that it was glorified, for His inmost, which with man is called the soul from the father, was the Divine Itself, as He was conceived of Jehovah. The Divine Itself is the Divine good of the Divine love; and since the Lord united His Human with this, and thus made also His Human Divine, therefore it cannot be said that His Human was regenerated, but glorified, for to glorify is to make Divine—see just below (n. 10053). The glorification of His internal man, or of His internal Human, is described by representatives in the burnt offer-
3 ings of rams and of lambs. To offer upon the altar with the whole ram means to unite the Divine good of the Divine love with the internal of His Human, because the

altar was representative of the Divine Human of the Lord, and the fire upon the altar, with which the burnt offering was offered, signified the Divine good of the Divine love —as may be evident from what was cited just above (n. 10051 at the end) —and because the ram which was the burnt offering and was offered signifies the internal with man, thus the internal of the Lord's Human (n. 10042). Thus it is plain that by offering upon the altar with the whole ram for a burnt offering, is signified the internal of the Human of the Lord united to the Divine good of His Divine love, which was in Himself.

10053. *It is a burnt offering unto Jehovah.* That this signifies the glorification of the Human of the Lord, is evident from the representation of a burnt offering, as the glorification of the Human of the Lord. With the Jewish nation there were sacrifices and burnt offerings; the sacrifices signified purification from evils and falsities, and the implanting of truth, but burnt offerings the conjunction of truth with good, thus full regeneration. In the supreme sense however, which treats of the Lord, sacrifices signified the casting out of evils and falsities from His Human which was from the mother, and the implanting of Divine truth from the Divine good which was in Him; and burnt offerings signified the uniting of the Divine truth with the Divine good, which uniting is what is meant by glorification. For the Lord when He was in the world made His Human Divine truth, and successively also by uniting with the Divine good which was in Him and was the *esse* of His life, He made His Human Divine good, thus one with Jehovah. The *esse* of His life was what with man is called the soul from the father, and this was Divine good itself or Divine love — but on these subjects see what was shown in the passages cited above (n. 9194, 9315, 9528); and that the Lord expelled all the human which was from the mother, until at length He was not her son (n. 9315); and that the Son of Man, as the Lord called Himself, is not the

2 son of Mary, but the Divine truth (n. 9807). That glorification, where the Lord is treated of, is the uniting of His Human with the Divine Itself which was in Him, thus with Jehovah His Father, by which union He made His Human also Divine good, is manifest from the passages in the Word where mention is made of glory and glorification, when spoken of Jehovah or the Lord—as in Isaiah: *The glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it* (xl. 5). Again: *I Jehovah have called thee in righteousness . . . to open the blind eyes, to bring forth from the prison him that was bound; I am Jehovah; that is My name: and My glory will I not give to another* (xlii. 6–8). And again: *Jehovah shall arise upon thee, and His glory shall be seen upon thee; the nations shall walk to thy light* (lx. 2, 3). These passages refer to the Lord, and by the glory of Jehovah is meant the Lord as to Divine truth, for Divine truth proceeding from the Lord is the glory of Jehovah (n. 9429). That Divine truth is from no other source the Lord teaches in John: *Ye have neither heard His voice* [the Father's] *at any time, nor seen His form* (verse 37). And since it is the Lord, it is Jehovah Himself, for He says, *I am Jehovah; that is My name: and My glory will I not*
3 *give to another.* Hence also it is that the Lord is called the King of glory—as in David: *Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle* (Ps. xxiv. 7–10). The Lord is here called the King of glory from Divine truth from which He fought, conquered, and subdued the hells; that this was done from His Human when He was in the world may be seen above (n. 9715, 9809, 10019); hence it is that He is called Jehovah strong and mighty, and also Hero in Isaiah: *Unto us a child is born, unto us a son is given . . . and His name shall be*
4 *called God, Mighty, the Father of Eternity* (ix. 6). That

the glory of Jehovah is the Lord as to the Divine truth proceeding from His Divine good, which is Jehovah or the Father, the Lord Himself teaches in John: *The Word became flesh . . . and we saw His glory as of the only-begotten of the Father* (i. 14). That the Lord is there meant by the Word which was made flesh, is manifest; the Word is Divine truth and also glory. In Matthew: *The Son of Man shall come in the glory of His Father* (xvi. 27). And in Luke: Jesus said to the disciples, *Ought not the Christ to suffer these things, and to enter into His glory?* (xxiv. 26.) To enter into His glory is to be united to the Divine good which was in Him, thus to Jehovah as His Father. From this is plain what is meant by being glori- 5
fied in the following passages, in John: *The Holy Spirit was not yet; because Jesus was not yet glorified* (vii. 39). Again: *These things understood not the disciples of Jesus . . . but when Jesus was glorified, then they remembered.* . . . Jesus said, *The hour is come, that the Son of Man should be glorified.* . . . And He said, *Father, glorify Thy name. There came a voice from heaven, I have both glorified it and will glorify it again* (xii. 16, 23, 27, 28). And again: After Judas was gone out, *Jesus saith, Now is the Son of Man glorified, and God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him* (xiii. 31, 32). Hence it is plain that the uniting of the Lord as to the Human with the Divine Itself which was in Him, and which is called Jehovah the Father, is glorification, for it is said that God will glorify Him in Himself. It is also plain that that uniting was fully accomplished by the passion of the cross, which was the last of the temptations. That the Lord by combats with the hells, which are temptations, glorified His Human, see what is cited above (n. 9528, 9937). That since the Lord was 6
glorified the Divine truth proceeds from Him, He Himself teaches in John: *The Holy Spirit was not yet, because Jesus was not yet glorified* (vii. 39); and again: The Comforter,

the Spirit of truth, whom I will send to you, *shall not speak from Himself. . . . He shall glorify Me, for He shall receive of Mine, and shall declare it unto you. All things whatsoever the Father hath, are Mine* (xvi. 13–15, 28). The Spirit of truth is the Divine truth proceeding from the Lord (n. 9818) ; the uniting of the Human with the Divine in Him is also here described by the saying, that all things which the Father hath are His ; and in another place, that the Father and He are one ; and that the Father is in Him, and He in the Father (John x. 30 ; xiv. 10, 11 : n. 3704) ; thus that glorification or uniting was reciprocal, which also the Lord teaches in John : *Father . . . glorify Thy Son, that Thy Son also may glorify Thee* (xvii. 1) — where The Father is the Divine Itself which was in Him, and the Son is the Divine Human. That the Father is the Divine good which was in the Lord may be seen above (n. 3704, 7499) ; also that Jehovah in the Word is the Lord (n. 2921, 6303, 8865) ; and that the Lord is the Divine Itself or Jehovah under a human form (what is cited n. 9315).

10054. *It is an odor of rest.* That this signifies perception of peace is evident from the signification of odor, as perception (see n. 3577, 4624–4634, 4748) ; and from the signification of rest, as peace. What Divine peace is in the heavens may be seen above (n. 92, 93, 2780, 5662, 8455, 8665, 8722) ; also that peace in the supreme sense is the Lord, and the Divine proceeding from Him affecting good in the heavens from the inmost (n. 3780, 8517). The burnt offering is called an odor of rest to Jehovah, because by the burnt offering was represented the uniting of the Divine Human of the Lord with the Divine Itself (see above n. 10053) ; and by that uniting was acquired peace in the heavens ; for all the hells were subjugated by the Lord when He was in the world, and all the heavens were brought into order (n. 9715, 9809, 9937, 10019). From this it is plain whence it is that the burnt offering is called an odor of rest to Jehovah, as in several other

places, where the burnt offerings and the bread offerings are treated of (Lev. i. 9, 13, 17; ii. 2, 9, 12; iii. 5; iv. 31; vi. 6, 15; viii. 28; xxiii. 13, 18: Num. xv. 3, 7, 13; xxviii. 6, 8, 13; xxix. 2, 6, 13).

10055. *An offering made by fire unto Jehovah.* That this signifies all things from the Divine love is evident from the signification of an offering by fire unto Jehovah, as that it is from the Divine love, for fire in the Word signifies love in both senses, and when spoken of Jehovah or the Lord, it signifies Divine love. That fire is love in each sense may be seen above (n. 4906, 5215, 6314, 7324); and that in the supreme sense, in which it relates to Jehovah or the Lord, it is Divine love (n. 6832, 6834, 6849). The burnt offering is called an offering by fire to Jehovah because the Divine assumed the Human, and from the Human fought against the hells and subjugated them, and at the same time united it to the Divine, to save the human race, out of pure love; and this uniting is signified by the burnt offering (n. 10042, 10053).

10056. Verses 19–35. *And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and shalt take of his blood, and shalt put it upon the tip of the ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be holy, and his garments, and his sons, and the garments of his sons with him. And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of infillings: and one loaf of bread, and one*

cake of bread with oil, and one wafer, out of the basket of what is unleavened that is before Jehovah: and thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave offering before Jehovah. And thou shalt take them from their hand, and shalt offer up on the altar upon the burnt offering for an odor of rest before Jehovah: it is an offering by fire unto Jehovah. And thou shalt take the breast from the ram of infillings, which is for Aaron, and shalt wave it a wave offering before Jehovah: and it shall be to thee for a portion. And thou shalt hallow the breast of the waving, and the shoulder of the uplifting, which is waved, and which is uplifted from the ram of infillings, of that which is for Aaron, and of that which is for his sons: and it shall be to Aaron and his sons for a statute for ever from with the sons of Israel: for it is an uplifting: and it shall be an uplifting from with the sons of Israel of their sacrifices for peace offerings, their uplifting unto Jehovah. And the garments of holiness which are to Aaron shall be for his sons after him, to be anointed in them, and to be filled in them in their hand. Seven days shall the priest after him of his sons put them on, when he shall enter into the tent of meeting to minister in the holy place. And thou shalt take the ram of infillings, and seethe his flesh in a holy place. And Aaron and his sons shalt eat the flesh of the ram and the bread that is in the basket, at the door of the tent of meeting. And they shall eat those things wherein expiation was made, to fill their hand, to hallow them: and a stranger shall not eat, because they are holy. And if there be anything left of the flesh of infillings and of the bread unto the morning, and thou shalt burn what is left with fire: it shall not be eaten, because it is holy. And thou shalt do unto Aaron and to his sons thus, according to all that I have commanded thee: seven days shalt thou fill their hand.

"And thou shalt take the second ram" signifies the following state, which is of Divine truth proceeding from the

Divine good of the Lord in the heavens; "and Aaron and his sons shall lay their hands upon the head of the ram" signifies communication of power with the whole. "And thou shalt slay the ram" signifies preparation; "and shalt take of his blood" signifies Divine truth proceeding from the Divine good of the Lord in the heavens; "and shalt put it upon the tip of the ear of Aaron, and upon the tip of the right ear of his sons" signifies every perception of Divine truth proceeding from the Divine good of the Lord in the heavens; "and upon the thumb of their right hand" signifies the intellectual thence in the middle heaven; "and upon the great toe of their right foot" signifies the intellectual in the lowest heaven; "and thou shalt sprinkle the blood upon the altar round about" signifies the uniting of Divine truth with Divine good. "And thou shalt take of the blood that is upon the altar" signifies Divine truth united to Divine good in the Lord; "and of the oil of anointing" signifies the Divine good of the Divine love which is in the Lord; "and shalt sprinkle it upon Aaron, and upon his garments" signifies the reciprocal uniting of Divine good with Divine truth in the Divine Human of the Lord in the higher heavens; "and upon his sons, and upon the garments of his sons with him" signifies the reciprocal uniting of Divine good with Divine truth in the Divine Human of the Lord in the lower heavens; "and he shall be holy, and his garments, and his sons, and the garments of his sons with him" signifies thus all Divine things in the heavens. "And thou shalt take of the ram the fat" signifies good in the heavens; "and the tail" signifies all truth there; "and the fat that covereth the intestines" signifies good in outmosts; "and the caul of the liver" signifies interior good of the natural man purified; "and the two kidneys, and the fat that is upon them" signifies interior truth of the natural man purified and its good; "and the right shoulder" signifies inmost good; "for it is a ram of infillings" signifies a representative of the Divine power of

the Lord in the heavens by Divine truth from His Divine good; "and one loaf of bread" signifies inmost celestial good from the Lord; "and one cake of bread with oil" signifies middle celestial good; "and one wafer" signifies outmost celestial good; "out of the basket of what is unleavened" signifies which are together in the sensual; "that is before Jehovah" signifies from the Divine good of the Lord; "and thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons" signifies acknowledgment in the heavens that those things are of the Lord and from the Lord; "and shalt wave them a wave offering before Jehovah" signifies hence life Divine. "And thou shalt take them from their hand, and shalt offer up on the altar upon the burnt offering" signifies uniting with the Divine good of Divine love; "for an odor of rest before Jehovah" signifies perception of peace; "it is an offering by fire unto Jehovah" signifies from Divine love. "And thou shalt take the breast" signifies the Divine spiritual in the heavens and its appropriation there; "from the ram of infillings, which is for Aaron" signifies a representative of the Divine power of the Lord in the heavens by Divine truth from His Divine good; "and shalt wave it a wave offering before Jehovah" signifies vivification; "and it shall be to thee for a portion" signifies communication with those who are in truths Divine. "And thou shalt hallow the breast of the waving" signifies the Divine spiritual acknowledged in heaven and in the church; "and the shoulder of the uplifting" signifies the Divine celestial, which is of the Lord alone, perceived in heaven and in the church; "which is waved, and which is uplifted" signifies which is acknowledged and perceived; "from the ram of infillings, of that which is for Aaron, and of that which is for his sons" signifies a representative of the Divine power of the Lord in the heavens by Divine truth from Divine good; "and it shall be to Aaron and his sons for a statute for ever from with the sons of Israel" signifies the law of

order in the representative church as to the Divine good of the Lord and the Divine truth thence proceeding; "for it is an uplifting" signifies a representative of Divine good and the Divine truth thence proceeding; "and it shall be an uplifting from with the sons of Israel of their sacrifices for peace offerings, their uplifting unto Jehovah" signifies reception in the heavens and in the church, and acknowledgment that it is of the Lord alone. "And the garments of holiness which are to Aaron" signifies the Divine spiritual immediately proceeding from the Divine celestial; "shall be for his sons after him" signifies in the natural successively; "to be anointed in them" signifies to represent the Lord as to Divine good; "and to be filled in them in their hand" signifies a representative of Divine truth proceeding from the Divine good of the Lord in the heavens. "Seven days shall the priest after him of his sons put them on" signifies full acknowledgment and reception; "when he shall enter into the tent of meeting to minister in the holy place" signifies in all worship in heaven and in the church. "And thou shalt take the ram of infillings" signifies a representative of the Divine power of the Lord in the heavens by Divine truth from Divine good, and its communication and reception there; "and seethe his flesh in a holy place" signifies preparation of good for the use of life by truths of doctrine in enlightenment from the Lord. "And Aaron and his sons shall eat the flesh of the ram" signifies appropriation of spiritual good from the Lord; "and the bread that is in the basket" signifies appropriation of celestial good from the Lord; "at the door of the tent of meeting" signifies to enter into heaven. "And they shall eat those things wherein expiation was made" signifies appropriation of good with those who are purified from evils and the falsities thence; "to fill their hand" signifies to receive Divine truth; "to hallow them" signifies that they may be in truths from good from the Lord; "and a stranger shall not eat" sig-

nifies no appropriation of good with those who do not acknowledge the Lord; "because they are holy" signifies because they are Divine. "And if there be anything left of the flesh of infillings and of the bread unto the morning" signifies spiritual and celestial goods which were not conjoined to a new state; "and thou shalt burn what is left with fire" signifies their dissipation; "it shall not be eaten," signifies it shall not be appropriated; "because it is holy" signifies the Divine to which it shall not be conjoined, because hence would come profanation. "And thou shalt do unto Aaron and to his sons thus" signifies this representative of the glorification of the Lord, and of His influx into the heavens and the church; "according to all that I have commanded thee" signifies according to the laws of Divine order; "seven days shalt thou fill their hand" signifies the representative of the full power of the Lord in the heavens by influx from the Divine good of the Divine love of His Human.

10057. *And thou shalt take the second ram.* That this signifies the following state, which is of Divine truth proceeding from the Divine good of the Lord in the heavens, is evident from what goes before and what follows; in what goes before the subject is the sacrifices of the bullock, and the burnt offering of the first ram; in what follows the subject is the second ram, and the filling of the hand by it, and lastly the sacrifice of the bullock, and the daily burnt offerings of lambs. Who cannot see, if he thinks from reason at all enlightened, that in these particulars arcana of heaven lie concealed? for to what purpose otherwise could the sacrifices and burnt offerings have been instituted with so many ceremonials? as that the altar should be sprinkled with blood, and that blood should be put upon the tip of the ear, the thumb of the hand, and the great toe of the foot of Aaron and his sons, and also upon their garments; and that in the sacrifice the fat of the intestines, of the liver and of the kidneys, with

the kidneys themselves, should be offered with fire upon the altar, and the rest should be burnt with fire out of the camp, or should be eaten; and in the burnt offering that the intestines and the legs placed on the pieces and the head should be offered up; also that the parts of the second ram should be first waved on the palms of Aaron and his sons, and that some parts of it should be eaten. Let any one so disposed consider if such things would not have been merely earthly and of no account if they had not involved holy arcana; and if they involve holy arcana, these must be altogether such as are of heaven and the church, and in the supreme sense of the Lord, for these alone are holy, because Divine. If there be faith that the Word is holy and inspired by the Divine as to all things and each, it must be also of faith that all things and each concerning sacrifices and burnt offerings comprehend and contain within them such arcana. But what they comprehend and contain in them cannot at all be known on earth, unless it be known what is signified by such things in the heavens; and what is signified the internal sense of the Word alone teaches, since this sense unfolds correspondences. For all things in the natural world correspond to those in the spiritual world, for the reason that the former world exists and subsists from the latter. But what 2
the sacrifices and burnt offerings described in this chapter involve, will be shown in a series from unfolding the correspondences by the internal sense. In the supreme sense, in which all holy things are Divine, is described the glorification of the Human of the Lord, and in the representative sense the regeneration of man. The very process of the glorification of the Human of the Lord, and thus the process of the regeneration of man, is fully described by what was commanded concerning the sacrifices and burnt offerings; and that this process may be understood it is allowed to explain it by such things as can reach the understanding. It is known that what is seen by the eyes

and heard by the ears is perceived inwardly in man, and as it were passes from the world through the eyes or ears into the thought, thus into the understanding, since thought is of the understanding. And if they be such as are loved, they pass thence into the will, and from the will by way of the intellect into speech of the mouth, and also into act of the body. Such is the circle from the world through the natural man into his spiritual man, and from this again into the world. But it is to be known that this circle is started from the will, which is the inmost of the life of man, and that it commences there, and is thence carried through; and the will of the man who is in good is ruled from heaven by the Lord, though it appears otherwise. For there is an influx from the spiritual world into the natural, thus through the internal man into his external, but not the reverse; for the internal man is in heaven,
3 but the external in the world. Since this circle is that of the life of man, therefore during man's regeneration he is regenerated according to the same, and when he is regenerated, he lives and acts according to it. Therefore during man's regeneration the truths which are to be truths of faith are introduced through the hearing and sight, and are implanted in the memory of his natural man. From that memory they are withdrawn into thought which is of the understanding, and those which are loved become of the will. So far as they become of the will, they become of the life, for the will of man is his very life; and so far as they become of the life, they become of his affection, thus of charity in the will and of faith in the understanding. After this man speaks and acts from that life, which is the life of charity and of faith; from charity which is of the will goes forth the speech of the mouth and also the act of the body, each by way of the intellect, thus by the way of faith. From this it is evident that the circle of the regeneration is like the circle of his life in general; and that it is so established in the will by influx out of

heaven from the Lord. Hence also it is plain that there 4
are two states in the man who is being regenerated, the first when the truths of faith are being implanted and conjoined to the good of charity, the second when he speaks from the good of charity by the truths of faith, and acts according to them; thus that the first state is from the world through the natural man into the spiritual, thus into heaven, and the second from heaven through the spiritual man into the natural, thus into the world. The spiritual or internal man, as was said above, is in heaven, and the natural or external man in the world. This circle is the circle of the regeneration of man, and hence is the circle of his spiritual life — concerning this twofold state of the man who is being regenerated, see what is cited above (n. 9274). From what has been said, some idea may be 5
formed concerning the glorification of the Human of the Lord; for as the Lord glorified His Human, so He regenerates man, therefore, as has been many times already said, the regeneration of man is an image of the glorification of the Lord. Thus it is plain that the first state of His glorification was to make His Human Divine truth, and to unite it with the Divine good which was in Him; and that the second state was to act from Divine good by Divine truth. For by Divine truth proceeding from the Divine good of the Lord heaven and the church are established; and by it all who are in the church are regenerated. This it is which is described by the sacrifices and burnt offerings, and their ceremonials ordained in this chapter. By the sacrifice of the bullock and by the burnt offering of the first ram is described the first state, and by filling the hand from the second ram is described the second state; and finally by the sacrifice of the bullock, and by the burnt offerings is signified its continuance. It is to be known that with man who is being 6
regenerated, purification from evils and their falsities goes on continually, for so far as man is purified from evils and

falsities, so far are implanted the truths which are of faith, and these are conjoined to the good which is of charity, and so far man then acts from the good of charity. Purification from evils and falsities with man is not liberation from them, but is their removal (see n. 868, 887, 894, 929, 1581, 2269, 2406, 4564, 8206, 8393, 8988, 9014, 9333, 9446–9451, 9938). With the Lord however there was not removal, but casting out of those which He derived from the mother, thus full liberation from them, even so that He was no longer the son of Mary — see what is cited above (n. 9315, at the end). This is premised that it may be known what is signified by filling the hand from the second ram, of which in what now follows.

10058. *And Aaron and his sons shall lay their hands upon the head of the ram.* That this signifies communication of powers with the whole, is evident from the signification of laying on hands, as communication, transference, and reception of power (see n. 10023); and from the signification of the head, as the whole with the parts (n. 10011), thus all things and each which were represented by this second ram.

10059. *And thou shalt slay the ram.* That this signifies preparation, is evident from the signification of slaying, when said of the sacrifice and burnt offering, as preparation (see n. 10024).

10060. *And shalt take of his blood.* That this signifies Divine truth proceeding from the Divine good of the Lord in the heavens, is evident from the signification of blood, when of the sacrifice and burnt offering, as Divine truth (see above, n. 10026, 10033); here Divine truth proceeding from the Divine good of the Divine Human of the Lord, communicated and received in the heavens, for this is the subject in what now follows. It was said above (see n. 10057), that there are two states in the man who is being regenerated, the first when truth is being implanted and conjoined to good, the second when man is in good

and acts from good. When he is in this latter state, then truths with him proceed from good, for from good he regards them, speaks them, and acts them. Then good is in everything as the soul in the man, or as the heart in the body, which is also perceived by a wise person from the words and acts of those who are in good. From this idea of the regeneration of man some conception may be formed of the glorification of the Human of the Lord, for after the manner in which the Lord glorified His Human He also regenerates man (n. 3138, 3212, 3296, 3490, 4402, 5688). For the first state of the glorification of His Human was the implanting of Divine truth, and its uniting with Divine good; hence the Lord when He was in the world made His Human Divine truth, and also by uniting with Divine good, which was in Him, made that truth Divine good — see what is cited above (n. 9199, 9315). The second state of His glorification is that from Divine good proceeds Divine truth, which is His Divine in the heavens. The first state of the glorification of the Human of the Lord is described in the internal sense by what is said of the sacrifice of the bullock, and the burnt offering of the first ram, from the tenth to the eighteenth verse of this chapter; but the second state is described by what now follows about the second ram, which is called the ram of infillings. Hence it is plain that by blood is here signified Divine truth proceeding from the Divine good of the Lord, communicated and received in the heavens.

10061. *And shalt put it upon the tip of the ear of Aaron, and upon the tip of the right ear of his sons.* That this signifies every perception of Divine truth proceeding from the Divine good of the Lord in the heavens, is evident from the signification of the blood, which was put upon the tip of the ear, as Divine truth in the heavens and in the church proceeding from the Divine good of the Lord (see just above, n. 10060); from the signification of the ear, as perception (n. 9397), here perception of

Divine truth in the heavens and in the church, for every perception therein is of that, here specifically perception in the celestial kingdom, for truth from good is there perceived (see citations n. 9277); from the signification of the tip, which is the extreme of the ear, as all or the whole, for as by what is first or supreme is signified all or the whole, so also is it by what is last or outmost (see above, n. 10044); and from the signification of the right ear, as perception of truth from good. The right ear has this signification for the reason that those things which are of the right side of man correspond to good from which are truths, and those on the left correspond to truths by which is good (n. 9604, 9736). Such is the case in the brain, the face, and the organs of sense there, also in the breast, loins, and feet. He who does not know this arcanum cannot know why it was commanded that the blood should be put upon the tip of the right ear, upon the thumb of the right hand, and upon the great toe of the right foot of Aaron and his sons; and that of this ram, besides the fat, the right shoulder should be offered upon the altar — of which later in this chapter (verses 22, 25);
2 and again that the blood of the sacrifice should be put upon the tip of the right ear of him that was to be cleansed from leprosy, and upon the thumb of the right hand, and upon the great toe of his right foot; and that the priest should pour from the log of oil upon his left palm, and should dip the right finger in the oil which was upon his left palm, and should sprinkle it with his right finger seven times before Jehovah (Lev. xiv. 14–18, 25–28). Nor can he know what is signified by what the Lord said to the disciples when they were fishing, that they should cast the net on the right side of the ship, and that when they cast they took so many that they were not able to draw the net by reason of the multitude of fishes (John xxi. 6). By this was represented that to act and teach from good is to conclude innumerable particulars of truth,

but not the converse. They also who are in truths from good are meant by the sheep on the right hand, but they who are in truths not from good are meant by the goats on the left hand (Matt. xxv. 32). By the right hand 3 are also meant those who are in the light of truth from good, in David: *The heavens are Thine, the earth also is Thine. The world and the fulness thereof Thou hast founded. The north and the right hand* [*the south*] *Thou hast created* (Ps. lxxxix. 11, 12)—where by the heavens, the earth, and the world is signified the church (see n. 9325); by fulness all truth and good, which constitute the church; by the north those therein who are in an obscure state as to truth (n. 3708); and by the right hand those who are in the light of truth from good; thus the same as by the south (n. 9642). Hence may be evident what is signified by sitting on the right hand of God, when said of the Lord (Ps. cx. 1, 5: Matt. xxvi. 63, 64: Mark xii. 36; xiv. 61, 62: Luke xx. 42, 43; xxii. 69)—namely, Divine power by Divine truth proceeding from His Divine good (n. 3387, 4592, 4933, 7518, 8281, 9133). Since most of the expressions in the 4 Word have also an opposite sense, so also have the right and the left, and in that sense the right signifies evil from which is falsity, and the left falsity by which is evil—as in Zechariah: *Woe to the worthless shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm in withering shall wither, and his right eye in darkening shall be darkened* (xi. 17). Arm in this passage is the power of truth applied to confirm evil, of which power, since it is worthless, it is said that in withering it shall wither; and the right eye is the knowledge of good applied to confirm falsity, of which knowledge, since it is worthless, it is said that in darkening it shall be darkened; a shepherd is one who teaches truths, and thereby leads to good (n. 343, 3795, 6044); hence a worthless shepherd is one who teaches and leads to evil;

arm is the power of truth from good (n. 4931–4937, 7205); but the arm of a worthless shepherd is no power; the eye is the understanding and perception of truth (n. 4403–4421, 4523–4534, 9051); but the right eye of a worthless shepherd is the knowledge of good without understanding and perception of it, because it is applied to falsity; darkness is falsity from evil (n. 7711). And in Matthew: *Jesus said, If thy right eye hath caused thee to stumble, pluck it out, and cast it from thee. . . . And if thy right hand hath caused thee to stumble, cut it off, and cast it from thee; it is better for thee that one of thy members should perish, and not thy whole body be cast into Gehenna* (v. 29, 30)—where the right eye is the understanding and faith of falsity from evil, and the right hand is falsity itself from evil. Every one may know that by eye is not here meant the eye, nor by right hand the right hand, and that the eye that causeth to stumble is not to be plucked out, nor the hand causing to stumble to be cut off; for from this there would be nothing of salvation to man. And in the Apocalypse: The beast gave all *a mark on their right hand or upon their forehead* (Apoc. xiii. 16)—where the right hand is falsity from evil, and the forehead is love of evil from which is falsity; that the forehead is heavenly love, and hence in the opposite sense infernal love may be seen above (n. 9936).

10062. *And upon the thumb of their right hand.* That this signifies the intellectual thence in the middle heaven, is evident from the signification of the thumb of the hand, as the power of good by truth, or truth in its power from good, and the intellectual thence, of which below. It is the intellectual in the middle heaven because by the blood which was put on the thumb of the hand, is signified Divine truth proceeding from the Divine good of the Lord in the heavens (see above, n. 10060), here therefore the intellectual thence; for by the blood on the tip of the right ear is signified perception in the inmost heaven;

hence by the blood on the thumb of the right hand is signified the intellectual in the middle heaven; and by the great toe of the right foot is signified the intellectual in the outmost heaven; for that which is of the inmost heaven is signified by the head, and by what is of the head, here therefore its perception by the right ear, for this is of the head; and that which is of the middle heaven is signified by the body, and by what is of the body, here therefore the intellectual by the right hand; and that which is of the outmost heaven is signified by the feet, and by what is of the feet. That such is the correspondence of the heavens with man may be seen above (n. 10030), and in the passages there cited. In the inmost heaven also there is perception of truth from good; in the middle heaven however there is not perception of truth but understanding of it, and so in the outmost heaven—see the passages cited above (n. 9277, 9596, 9684). As to the thumb of 2
the right hand signifying truth from good in its power and thence the intellectual in the middle heaven, it appears indeed too small and not of sufficient importance to signify heaven, for it may be asked, whence has the thumb such and so important a signification? But it is to be known that the outmost or extreme part of any member signifies the same as the whole member, and the hand the whole power of the body, for the body has power by the arms and hands; that the outmost or extreme part signifies all and the whole as does what is first and highest, may be seen above (n. 10044). That the hands signify 3
power, and that all power is of truth from good, see what is cited above (n. 10019); also the right hand the power of truth from good, and the left hand truth by which is good (n. 10061). The intellectual is meant because all the intellectual is formed from truths, but all the voluntary from goods; for all things in the world and in heaven have reference to truth and to good, and the understanding of man was given for truths, and the will for goods; there-

fore since by the hand is signified truth in its power, the
4 understanding is also signified. Because the thumb of the hand, in like manner as the hand, signified the power which truth has from good, therefore in ancient times among the nations, and also with the Israelitish people, it was usual to cut off the thumbs of the hands and the great toes of the feet of their enemies (Judges i. 6, 7); by which was represented taking away all power; in the thumb also is the primary power of the hand, for when that is cut off, the hand has no more power for battle.
5 Like the thumb, the fingers also signify power — as in David: *Jehovah teacheth my hands combat, and my fingers war* (Ps. cxliv. 1). Again: *When I consider the heavens, the work of Thy fingers* (viii. 3). And in Luke: *Jesus said, If I by the finger of God cast out devils, then is the kingdom of God come upon you* (xi. 20).

10063. *And upon the great toe of their right foot.* That this signifies the intellectual in the outmost heaven, is evident from what has been said and shown just above (see n. 10062).

10064. *And thou shalt sprinkle the blood upon the altar round about.* That this signifies the uniting of Divine truth with Divine good, is evident from the signification of blood, when of the sacrifice and burnt offering, as Divine truth (see above, n. 10026, 10033); and from the signification of the altar, as a representative of the Lord as to Divine good (n. 9964). When we say Divine good, Divine love is also meant, since all good is of love, for whatever is loved is perceived as good, and hence is also called good. But all truth is of faith; for whatever is believed is perceived as truth and is also so called. Hence it follows that those things which form the understanding of man are of faith, and those which form the will are of love, for the understanding of man is appointed to receive the truths of faith, and his will is appointed to receive the goods of love. The understanding of man is

therefore such as are the truths which form it and as is the faith of those truths; and the will of man is such as are the goods which make it, and as is the love of those goods. In the opposite sense there is a love of evil and a faith in falsity, hence also a will and understanding; but the understanding is such as is the falsity which forms it and as is the faith of the falsity; and the will is such as is the evil which makes it and as is the love of the evil. That the will of evil and the understanding of falsity are from hell, and that they are hell with man, is plain, since they are opposite to the understanding of truth and to the will of good, which are from heaven from the Lord and thus constitute heaven with man.

10065. *And thou shalt take of the blood that is upon the altar.* That this signifies Divine truth united to Divine good in the Lord, is evident from the signification of the blood on the altar, as Divine truth united to Divine good —of which just above (n. 10064). How this is, will be shown in what presently follows.

10066. *And of the oil of anointing.* That this signifies the Divine good of the Divine love which is in the Lord, is evident from the signification of the oil of anointing, as representative of the Divine good of the Divine love which is in the Lord (see n. 9954, 10019).

10067. *And shalt sprinkle it upon Aaron, and upon his garments.* That this signifies the reciprocal uniting of Divine good and Divine truth in the higher heavens, is evident from the representation of Aaron, as the Lord as to Divine good (see n. 9806), which is the Divine good of the Lord in the celestial kingdom (n. 9946), or what is the same, in the higher heavens; and from the signification of the garments of Aaron, as a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom (n. 9814); and from the signification of sprinkling upon them, as uniting; for what was sprinkled and poured upon any one represented uniting, as also above,

where it is said that the blood was to be sprinkled upon
2 the altar round about (n. 10064). That the Divine Human of the Lord in the heavens is meant, is because in this passage and in what now follows the subject is the Divine of the Lord in the heavens, and His being united with the angels there, thus the second state of the glorification of the Human of the Lord (n. 10057). Therefore here by Aaron is represented the Lord as to Divine good in the celestial kingdom, and by His garments as to Divine truth in the spiritual kingdom adjoined to the celestial kingdom, thus as to both in the higher heavens. That it is the Divine Human from which those things are, is because no other Divine is acknowledged and worshipped in the heavens than the Divine Human of the Lord; for the Divine which the Lord called His Father, was the Divine in Him. That in the heavens no other Divine is acknowledged and worshipped than the Lord as to the Divine Human, may be evident from the Lord's words on several occasions in the Evangelists — as from these: *All things are delivered unto Me by the Father* (Matt. xi. 27: Luke x. 22). *The Father hath given all things into the hand of the Son* (John iii. 34, 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *Without Me ye can do nothing* (xv. 5). *Father, all Mine are Thine, and all Thine Mine* (John xvii. 10). *All power hath been given unto Me in the heavens and on earth* (Matt. xxviii. 18). Jesus said to Peter: *I will give thee the keys of the kingdom of the heavens: and whatsoever thou shalt bind on earth, shall be bound in the heavens: and whatsoever thou shalt loose on earth shall be loosed in the heavens*
3 (Matt. xvi. 19). That this is so is also plain from the fact that no one can be conjoined by faith and love to the Divine Itself without the Divine Human; for the Divine Itself, which is called the Father, cannot be thought of, because it is incomprehensible, and what cannot be thought of cannot become an object of faith, nor there-

fore an object of love; when yet the head of all worship is to believe in God, and to love Him above all things. That the Divine Itself, which is the Father, is incomprehensible, the Lord also teaches in John: *No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him* (i. 18). Again: *Ye have neither heard His voice* [of the Father] *at any time, nor seen His form* (v. 37). And that the Divine Itself, which 4
is the Father, is comprehensible in the Lord through His Divine Human, He again teaches in John: *He that seeth Me, seeth Him who sent Me* (xii. 45). Again: *If ye have known Me, ye have known My Father also; and henceforth ye have known Him, and have seen Him. . . . He that seeth Me, seeth the Father* (xiv. 6–11). And in Matthew: *All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father; neither doth any know the Father save the Son, and he to whom the Son shall will to reveal Him* (xi. 27: Luke x. 22). That it is also said, no one knoweth the Son but the Father, is because by the Son is meant Divine truth, and by the Father Divine good, both in the Lord; and the one cannot be known but from the other; so the Lord first says that all things have been delivered to Him by the Father, and afterward that he knoweth the Father to whom the Son shall will to reveal Him. That the Son is Divine truth, and the Father Divine good, both of the Lord, may be seen above (n. 2803, 2813, 3704, 7499, 8328, 8897, 9807). From this it is now plain that the Divine in the heavens is the Divine Human of the Lord. What was 5
represented by the blood of the second ram being sprinkled upon the altar round about, and by taking of that blood and of the oil of anointing and sprinkling upon Aaron and upon his garments, shall now be told. That these things signified the uniting of Divine truth with Divine good, and of Divine good with Divine truth in the Divine Human of the Lord, is plain from what has been

already said and shown (n. 10064–10067). But the arcanum which lies within has not yet been disclosed; it is that there was a reciprocal uniting of Divine good and Divine truth, thus of the Divine Itself which is called the Father, and of the Divine truth which is called the Son. The uniting of Divine truth with Divine good is signified by sprinkling the blood upon the altar (n. 10064); these united are signified by the blood upon the altar, from which it was to be taken (n. 10065), and by the oil of anointing, by which was signified the Divine good (see n. 10066); hence the reciprocal uniting of Divine truth and Divine good in the Divine Human of the Lord is signified by sprinkling that blood and at the same time the oil of anointing upon Aaron and upon his garments — see
6 just above. That the uniting was reciprocal, is plainly evident from the words of the Lord in the following passages: *The Father and I are one. . . . Though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me, aud I in the Father* (John x. 30, 38). Again: *Believest thou not that I am in the Father and the Father in Me? Believe Me, that I am in the Father and the Father in Me* (xiv. 10, 11). Again: *Jesus said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. . . . All things that are Mine are Thine, and all Thine are Mine* (xvii. 1, 10). Again: *Now is the Son of Man glorified, and God is glorified in Him; and God shall glorify Him in Himself* (xiii. 31, 32). From these passages it may be evident that the Divine good of the Divine love, which is the Father, was united to the Divine truth, which is the Son, reciprocally in the Lord; and hence that His Human itself is Divine good. The like is also signified by His coming forth from the Father, and coming into the world, and going to the Father (John xvi. 27–29); and by all things of the Father being His (John xvi. 15); and by the Father and He
7 being one (John x. 30). But this may be better appre-

hended from the reciprocal conjunction of good and truth in the man who is being regenerated by the Lord, for, as before said, the Lord regenerates man as He glorified His Human (n. 10057). When the Lord is regenerating man, He instils the truth which is to be of faith in the man's intellectual, and the good which is to be of love in his voluntary, and therein conjoins them; and when they are conjoined, then the truth which is of faith has its life from the good which is of love, and the good which is of love has its quality of life from the truth which is of faith. This conjunction is completed reciprocally by good, and is called the heavenly marriage, and is heaven with man. In that heaven the Lord dwells as in His own, for all good of love is from Him, and also all conjunction of truth with good. The Lord cannot dwell in anything of man's own, because it is evil. This reciprocal conjunction is what is 8
meant by the words of the Lord in John: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20); and again: *All things of Mine are Thine, and Thine are Mine, and I am glorified in them. . . . That they all may be one, as Thou, Father, art in Me; and I in them, that they may be one in us* (xvii. 10, 21, 22). Reciprocal conjunction is thus described; but still it is not meant that man conjoins himself to the Lord, but that the Lord conjoins to Himself the man who desists from evils; for to desist from evils is left to the determination of man, and when he desists, then is effected the reciprocal conjunction of the truth which is of faith and of the good which is of love from the Lord, and not at all from man. That man from himself can do nothing of good, and thus can receive nothing of truth in good, is known in the church, and this also the Lord confirms in John: *Abide in Me, and I in you. . . . He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing* (xv. 4, 5). This reciprocal con- 9
junction may be illustrated from the conjunction of the

understanding and will with man; his understanding is formed from truths and his will from goods, and truths are of faith with him, and goods are of love. Man imbibes truths from hearing by the sense of hearing, and from reading by the sight, and stores them up in the memory; those truths relate either to the civil state or to the moral state, and are called truths of memory [*scientifica*]. The love of man which is of his will through the understanding looks into those truths in the memory, and thence chooses out such as are in agreement with the love, and those which it chooses, it summons and conjoins to itself, and by them strengthens itself from day to day. Truths thus vivified by love constitute his intellectual, and the goods themselves which are of the love constitute his voluntary. The goods of love are also as fires there, and truths in the circumferences vivified by love are as light from that fire; by degrees, as the truths are kindled by that fire, there is aroused in them a desire of conjoining themselves reciprocally: hence is reciprocal conjunction, which is of per-
10 petual duration. From this it is evident that the good of love is really that which conjoins, and not the truth of faith, except so far as this has the good of love in itself. Whether we speak of love or of good, it is the same, for all good is of love, and what is of love is called good; and also whether we speak of love or of the will, it is likewise
11 the same, for what a man loves this he wills. It is to be known that the things which relate to the civil or moral state, just now spoken of, conjoin themselves in the external man; but those which are of the spiritual state, before spoken of, conjoin themselves in the internal man, and then through the internal in the external. For the things of the spiritual state which are truths of faith and goods of love to the Lord, and which look to eternal life, communicate with the heavens and open the internal man, and they open it so far and in such manner as the truths of faith are received in the good of love to the Lord and

toward the neighbor, from the Lord. Hence it is plain that they are only external men who do not at the same time imbue themselves with those things which are of the spiritual state ; and that they are merely sensual men, who deny the things of the spiritual state, however intelligently they may appear to talk.

10068. *And upon his sons, and upon the garments of his sons with him.* That this signifies the reciprocal uniting of Divine good and Divine truth from the Divine Human of the Lord in the lower heavens, is evident from this, that since by sprinkling of blood from the altar and of the oil of anointing upon Aaron is signified the reciprocal uniting of Divine good and Divine truth from the Divine Human of the Lord in the higher heavens (see n. 10067), by the like upon the sons of Aaron and their garments is signified such uniting in the lower heavens. For the Divine of the Lord in the lower heavens is represented by the sons of Aaron when the Divine of the Lord in the higher heavens is represented by Aaron himself; this is because the lower heavens are born from the higher, as sons from a father (n. 7004, 9468, 9473, 9680, 9683, 9780). It is to be known that by the higher heavens is meant the celestial kingdom of the Lord, and by the lower heavens His spiritual kingdom. That the heavens are distinguished into two kingdoms has been frequently said and shown. In the two kingdoms the Divine of the Lord is similar, but as to reception by the angels in them it is different.

10069. *And he shall be holy, and his garments, and his sons, and the garments of his sons with him.* That this signifies thus all Divine things in the heavens, is evident from the signification of holy, as what proceeds from the Lord, since He alone is holy (see n. 9229, 9479, 9680, 9818, 9820, 9956, 9988), thus what is Divine ; and because by Aaron and his garments, and by his sons and their garments, were represented holy or Divine things in the heavens (n. 10067, 10068), therefore by them are signified

all Divine things in the heavens. That Aaron, his sons, and their garments were called holy, because they represented holy Divine things, is evident; for every one who duly considers may know that neither the blood of a ram nor the oil of anointing can sanctify any one; for blood and oil are dead, and thus cannot affect the interiors of man; man's interiors themselves are only affected by the truths of faith and the good of love from the Lord to the Lord, thus by things Divine, and these sanctify because they alone are holy.

10070. *And thou shalt take of the ram the fat.* That this signifies good in the heavens is evident from the signification of fat, as good (see n. 10033); that it is in the heavens is because by filling the hand from the second ram is signified the Divine proceeding from the Lord in the heavens (n. 10057).

10071. *And the tail.* That this signifies every truth there, is evident from the signification of the tail of the ram, as truth. That the tail is truth is because it is lowest or last, and in what is lowest or last [*ultimis*]* is truth (see n. 6952). The tail also is the last of the cerebrum and cerebellum, for these are continued into the spinal marrow, and this also terminates in the tail, which thus is their last appendix. Therefore it is said that in the sacrifices the tail was to be removed hard by the backbone (Lev. iii. 9). That the tail signifies truth in outmosts or lasts, and in the opposite sense falsity, is evident from the following passages — in Isaiah: *Jehovah shall cut off from Israel head and tail. . . . The old man and the honored is the head, and the prophet the teacher of a lie is the tail* (Isa. ix. 13, 14). To cut off the head and the tail in the spiritual sense is to cut off good and truth, for the subject

* Swedenborg uses *ultimum* for the last term of several distinct series — inmost, interior, *outmost;* highest, middle, *lowest;* first, middle or second, *last.* The present edition, in place of "ultimate" of the early translators, often gives outmost, lowest, or last, according to the connection.

is the church in the destruction of which the head signifies evil, and the tail falsity. That the head signifies good may be seen above (n. 4938, 4939, 5328, 9913, 9914); so an old man (n. 6524, 9404); and a prophet one who teaches truth, thus truth in the abstract (n. 2534, 7269). In the opposite sense therefore the head is evil, in like manner the old man and the honored who do it; and the tail is falsity, as likewise the prophet, whence he is called the prophet of a lie, for lie is falsity. Again in the same prophet: *There shall not be work for Egypt, which head and tail may do** (xix. 15). Egypt stands for those who by reasonings from truths of sensuous memory wish to enter into the truths and goods of faith, and not from what is revealed, thus not from faith in what is revealed (n. 1164, 1165, 1186); that there is no work which head and tail may do [or which makes the head and the tail] is that they have neither good nor truth. That the tail is truth in lowests, is plain from its signification in the opposite sense, in which the tail is falsity—as in the Apocalypse: The locusts had *tails like unto scorpions, and stings were in their tails, and their power to hurt men* (ix. 10); —where tails like scorpions, and stings in the tails, are cunning reasonings from falsities by which they persuade, and thereby do hurt, therefore it is said that their power is to hurt men: that a locust also is falsity in outmosts, see above (n. 7643). Again: *The tails of the horses were like serpents, having heads, and with them they do hurt* (Apoc. ix. 19)—where tails like serpents stand also for reasonings from falsities, whereby hurt is done. Again: The tail of the dragon *drew the third part of the stars of heaven, and cast them to the earth* (Apoc. xii. 4). The tail of the dragon stands for truths falsified, especially by application to evils; stars are here knowledges of truth and good which are falsified; to cast to the earth is to destroy.

* Here as in n. 6952 the Latin has, *which may make head and tail;* but not so in Schmidius nor in n. 9656.

10072. *And the fat that covereth the intestines.* That this signifies good in outmosts, is evident from the signification of fat, as good (see n. 10033); and from the signification of the intestines, as outmosts and lowests (see n. 10030, 10049).

10073. *And the caul of the liver.* That this signifies interior good of the natural man purified, is evident from the signification of the caul of the liver, as interior good of the external or natural man (see n. 10031). That it is good purified is because the liver is a purifying organ (n. 10031); and because by the kidneys truth purified is signified (n. 10032), hence also it is said that the caul by the kidneys shall be removed (Lev. iii. 4, 10, 15).

10074. *And the two kidneys, and the fat that is upon them.* That this signifies the interior truth of the natural man purified and its good, is evident from the signification of the kidneys, as interior truth of the external or natural man; and from the signification of the fat which is upon them, as its good (see n. 10032). It is truth purified that is signified by the kidneys, because the kidneys are organs purifying the blood (n. 10032), and the blood is truth (n. 9393, 10026).

10075. *And the right shoulder.* That this signifies inmost good, is evident from the signification of the right shoulder, as inmost good. That the right shoulder is inmost good is because the shoulders [*armi*]* of animals signify the same with the loins and thighs [*femora*] of man, and the loins and thighs with man signify marriage love, and hence the good of celestial love, which good is that of the inmost heaven (see n. 3021, 4277, 4280, 4575,

* The Latin *armus* which here we translate, as in the common version, "shoulder," is not the Latin word for a human shoulder, nor that for thigh. Its common use, like that of the Hebrew word for which it stands, is for the shoulder or fore quarter of an animal. Nevertheless Swedenborg explains it here as meaning the hind quarter, and the Revised Version with both renderings gives the preference to "thigh."

5050–5062, 9961), and the right loin and thigh signify inmost good there; for the things which are on the right of man from correspondence signify good from which is truth, and those which are on his left truth through which is good; and hence those which are in the midst signify the conjunction of both, or of good and truth. Hence also it may be evident that the shoulders [*armi*] are the hinder parts of the animal, where their genitals are, and not the fore parts, for these are called the breast. Because the right shoulder signifies inmost or celestial good, therefore when it was taken from the sacrifice and given to Aaron, it was called his anointing—in Moses: *The right shoulder shall ye give unto the priest for an uplifting out of the sacrifices of your thank offerings. . . . The breast of waving and the shoulder of uplifting have I taken from among the sons of Israel of the sacrifices of their thank offerings, and I have given them unto Aaron the priest and unto his sons for a statute for ever. . . . This is the anointing of Aaron and the anointing of his sons out of the offerings of Jehovah by fire* (Lev. vii. 32, 34, 35). The breast and the shoulder are called the anointing by reason of the representation of spiritual and celestial good; for the breast from correspondence signifies spiritual good, which is the good of the middle or second heaven, and the right shoulder [*armus*] celestial good, which is the good of the inmost or third heaven, and anointing is the representation of the Lord as to Divine good (n. 9954, 10019). The breast and right shoulder were also given to Aaron from the sacrifices of the first-born of an ox, a sheep, and a goat. That the right shoulder signifies inmost good, is plain also from this, that it is named last; for the tail is first named and the intestines, afterward the caul of the liver and the kidneys, and lastly the right shoulder. The things which are named first are most external, those second are interior, and that named last is inmost.

10076. *For it is a ram of infillings.* That this signifies

a representative of the Divine power of the Lord in the heavens by Divine truth from Divine good, and its communication and reception there, is evident from the signification of a ram, as the internal of man as to the good of innocence and charity (see above, n. 9991); for all beasts signify something of affection or inclination with man (see n. 9280), hence it is that they who are in charity and innocence are called sheep and lambs. The ram, therefore, which is the male of sheep, signifies the good of charity and innocence in the internal man, and in the supreme sense the same in the internal of the Human of the Lord; for that which in the internal sense signifies anything of man, thus anything of the church or heaven with man, this in the supreme sense signifies such eminently with the Lord when He was in the world. All things also of the Word in the inmost sense treat of the Lord, whence comes the holy of the Word. The meaning is further evident from the signification of the infillings of the hand, as a representative of Divine truth from the Divine good of the Lord in the heavens, and its communication with the angels there, and reception by them; for according to what was before shown as with man who is being regenerated, there are two states, the first when the truths which are of faith are being implanted in the good which is of love and being conjoined, and the second when the man acts from the good of love. The like was eminently the case in the Lord; the first state of the glorification of His Human was to make it Divine truth, and to conjoin it with the Divine good which was in Him and was called the Father, and thereby to become the Divine good of the Divine love, which is Jehovah. The second state of His glorification was to act from the Divine good of the Divine love, which is effected by the Divine truth proceeding from
2 that good. As to man, he in the first state is imbued with those things which are to be of faith, and as he is imbued with them from good, that is by good from the Lord, his

intellectual is so formed. When those truths which are of the intellectual have been implanted in and conjoined with good, then he comes into the second state, which consists in acting from good by truths. From this is plain what is the quality of the second state of the man who is being regenerated, namely, that it consists in thinking and acting from good, or what is the same, from love, or what is also the same, from the will; for what a man wills, this he loves, and what he loves, this he calls good. But man then first comes into the second state when he is wholly from head to heel such as his love is, thus such as his will is and the understanding thence. Who can ever believe that the whole man is an image of his will and of his understanding thence, consequently an image of his good and the truth thence, or an image of his evil and the falsity thence? for good or evil forms the will, and truth or falsity forms the understanding. This arcanum is known to all angels in the heavens; but man does not know it because he has no knowledge of his soul, and consequently no knowledge that the body is formed after the likeness of the soul, and hence that the whole man is such as his soul is. That this is so, is clearly evident from spirits and angels in the other life; for they are all of them human forms, and such forms as their affections are, which are of love and faith; and this to such a degree that they who are in the good of love and charity may be said to be loves and charities in form; and *vice versa*, they who are in evils from the loves of self and the world, thus in hatreds and the like, are hatreds in form. That this is so may also be evident from these three things 3
which in all nature follow in order, namely, effect, cause, and end. The effect has its all from the cause; for an effect is nothing else than the cause in outward form, since when a cause becomes an effect, it clothes itself with such things as are in externals, that it may appear in a lower sphere, which is the sphere of effects. The case is similar with the cause of the cause, which in the higher

sphere is called the final cause, or the end; this end is the all in the cause, that it may be a cause for the sake of something; for a cause which is not for the sake of something, cannot be called a cause, for in such case it would be for nought. For the sake of something is the end, which is the first in the cause, and also its last. Hence it is plain that the end is as it were the soul of the cause, and as its life, consequently also the soul and life of the effect. For if in the cause and in the effect there is not what produces an end, it is nothing, because it is not for the sake of anything; thus it is as a dead thing without soul or life, and such a thing perishes as does the body when the soul
4 departs from it. The case is similar with man; his soul itself is his will, the proximate cause by which the will produces the effect, is his understanding; and the effect which is produced is in the body, thus of the body. That this is so is very manifest from this, that what a man wills and thence thinks presents itself suitably in effect in the body both when he speaks and when he acts. From this again it is plain that such as is the man's will, such is the whole man. Whether we speak of the will, or of the end, or of the love, or of the good, it is the same, for all that a man wills is regarded as an end, and is loved, and is called good. In like manner whether we speak of the understanding, or of the cause of an end, or of faith, or of truth, it is also the same; for what a man from will understands or thinks, this he takes for a cause, and believes, and calls true. When these things are apprehended, it may be known what is the quality of the man who is being regenerated in his first state, and what it is in
5 the second. From these things some idea may be had how it is to be understood that the Lord when He was in the world and glorified His Human, first made it Divine truth, and by degrees the Divine good of the Divine love; and that thereafter from the Divine good of the Divine love He operates in heaven and in the world and gives

life to angels and men; which is effected by the Divine truth that proceeds from the Divine good of the Divine love of His Divine Human, inasmuch as from it the heavens have come into existence, and from it perpetually exist, that is, subsist; or what is the same, from it the heavens have been created, and from it they are perpetually being created, that is, conserved; for conservation is perpetual creation, as subsistence is perpetual existence. Such things are also involved by these words in John: *In* 6 *the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him and without Him was not anything made that hath been made. . . . And the Word became flesh* (i. 1, 3, 14). The Word is Divine truth; the first state is described by that in the beginning was the Word, and the Word was with God, and the Word was God; the second state by all things being made by Him, and by not anything that was made being made without Him. It was the same when the Lord came into the world and reduced the heavens into order, and as it were created them anew. That the Lord is there meant by the Word, is evident, for it is said that the Word was made flesh. The communication and perception of Divine truth proceeding from the Divine good of the Divine love of His Divine Human, is what is meant by the infilling of the hand, and is described by representatives in this passage concerning the second ram. Because the Lord as to Divine good is represented by 7 Aaron (n. 9806), therefore the glorification of the Lord as to His Human is representatively described in the process of the inauguration of Aaron and his sons. The first state of glorification is described by what is said concerning the sacrifice of the bullock and the burnt offering of the first ram; and the second state of glorification by what is said concerning the second ram, which is called the ram of infillings; the first state is called anointing, and the second is called infilling of the hand; hence when Aaron and

his sons were inaugurated into the priesthood by anointing and by infilling of the hand, they were said to be anointed and those whose hand he hath filled — as in Moses: *The high priest . . . upon whose head the anointing oil is poured, and who hath filled his hand to put on the garments, shall not shave his head, nor rend his clothes* (Lev. xxi. 10). From this it is also plain that the filling of the hand is a representative of the communication and reception of Divine truth proceeding from the Divine good of the Lord in the heavens; for it is said, he hath filled his hand, and not he is filled in the hand, and also who hath filled his hand to put on the garments. For by Aaron and by his anointing is represented the Lord as to Divine good, and by his garments the like as by the filling of the hand, namely, Divine truth proceeding from the Divine good of the Lord. That this is represented by garments, may be seen above (n. 9814); its dissipation is signified by rending them, and the dissipation of Divine good in
8 the heavens by shaving the head. As the influx and communication of Divine truth from the Lord and its reception in the heavens is signified by the filling of the hand, therefore by it is also signified purification from evils and falsities; for so far as a man or angel is purified from these, so far he receives Divine truth from the Lord. In this sense filling the hand is meant by these words in Moses: The sons of Levi smote of the people three thousand men. *And Moses said, fill your hand to-day to Jehovah . . . that He may bestow upon you a blessing this day* (Exod. xxxii. 28, 29). To receive a blessing in the spiritual sense is to be endowed with the good of love and of faith, thus to receive the Divine proceeding from the Lord (n. 2846, 3017, 3406, 4981, 6091, 6099, 8939). We read also of filling [following] after Jehovah, and by it is signified doing according to Divine truth; thus also is signified the reception of truth — in Moses: *Another spirit was with Caleb, and he hath followed* [filled] *after Jehovah*

(Num. xiv. 24: Deut. i. 36). And in another place: Jehovah sware, saying, *Surely none of the men . . . from a son of twenty years and upward, shall see the land which I sware unto Abraham, to Isaac, and to Jacob; because they have not wholly followed* [filled] *after Me, save Caleb and Joshua, who have wholly followed after Jehovah* (Num. xxxii. 11, 12).

10077. *And one loaf of bread.* That this signifies inmost celestial good from the Lord, is evident from the signification of bread, as celestial good (see n. 2165, 2177, 3478, 9545). Celestial good is the good of love to the Lord, which good because it is that of the celestial kingdom, is for that reason called celestial good.

10078. *And one cake of bread with oil.* That this signifies middle celestial good is evident from the signification of a cake of bread with oil, as middle celestial good (n. 9993).

10079. *And one wafer.* That this signifies outmost celestial good is evident from the signification of wafer, as celestial good in the external man (see n. 9994), thus outmost good. In the heavens there are two distinct kingdoms, of which one is called the celestial kingdom, the other the spiritual; each of the two is threefold, having its inmost, its middle, and its outmost. The inmost good of the celestial kingdom is signified by bread, the middle good by cakes, and the outmost good by wafers (see above n. 9993). It is said that they should take one loaf of bread and one cake and one wafer, and that they should offer them, after they were waved, upon the burnt offering, and that Aaron and his sons should eat the rest of the bread in the basket at the door of the tent of meeting. By these things were signified the communication of the good of love from the Lord, and its reception in the higher heavens, or in the celestial kingdom — the communication by the breads which after they were waved were offered on the burnt offering, and its reception by the

breads which were eaten. It is said one loaf of bread, one cake, and one wafer, because the Divine good in itself
2 is one. It is now to be told also why it was appointed that not only the fat of the ram and his right shoulder should be offered upon the altar, but also the bread which was called the bread offering or minchah; when yet by the fat and by the shoulder is signified good, as well as by the breads or minchahs, for unless the reason be known why it was so done, there might seem superfluity. The reason was that sacrifices and burnt offerings were not commanded, but permitted, and that there was therefore nothing in them well pleasing in the heavens. For this reason bread offerings, minchahs, were also offered, and likewise drink offerings of wine, in which was something well pleasing; for bread signifies all celestial good, and wine all its truth. In consequence of this sacrifices and burnt offerings were also called bread, and also minchahs or gifts —
3 but see what has been before shown on these subjects, namely, that sacrifices and burnt offerings were first instituted by Eber, and thence descended to the posterity of Jacob (n. 1128, 1343, 2818, 4874, 5702); that sacrifices and burnt offerings were not commanded, but permitted (n. 2180); that sacrifices and burnt offerings were called bread (n. 2165); that bread is celestial good, and wine its truth (n. 276, 680, 2165, 2177, 3735, 4217, 4735, 4976, 5915, 6118, 6377, 8410, 9323, 9545); and so a bread offering and a drink offering (n. 4581). Hence it is plain that for this reason also burnt offerings and sacrifices were abrogated by the Lord, and bread and wine retained. But it is to be known that the flesh of the sacrifice and burnt offering specifically signified spiritual good, whereas the bread of the bread offering signified celestial good, and that on this account not only flesh but also bread was offered.

10080. *Out of the basket of what is unleavened.* That this signifies which are together in the sensual, is evident from the signification of the basket in which the bread

was, by which are signified goods, as the external sensual, in which those things are together (see n. 9996); and from the signification of what is unleavened, as what is purified (n. 9992).

10081. *That is before Jehovah.* That this signifies from the Divine good of the Lord, is evident from this, that Jehovah in the Word is the Lord, Who is called Jehovah from Divine good, and God from Divine truth. That all those things which are here said concerning the second ram, and are called fillings of the hand, signify the Divine good of the Lord in the heavens proceeding from the Divine good of His Divine love, is plain from what has been shown above. That Jehovah in the Word is the Lord, may be seen in what is cited above (n. 9373); and that the Lord is called Jehovah where the subject is the Divine good, and God where it is the Divine truth (see n. 2769, 2807, 2822, 4402, 6303, 9167).

10082. *And thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons.* That this signifies acknowledgment in the heavens that those things are of the Lord and from the Lord, is evident from the signification of all that was from the ram, as the fat, the kidneys, and the right shoulder, and of all that was in the basket, the bread, the cake, and the wafer, as the Divine goods and Divine truths which are of the Lord because from the Lord (see n. 10070–10080); and from the signification of the palms, as those things which are from one's own power, thus the proprium — of which below; and from the representation of Aaron and his sons, as the Lord as to Divine good and Divine truth thence proceeding (n. 9806, 9807, 10017). That the palms are those things which are from one's own power, and hence that to be put on the palms is acknowledgment that all those things are of the Lord and from the Lord, is because the palms are of the hands and by the hands is signified power, and to put anything upon them is to ascribe, thus to acknowledge; for it follows

that they were to be waved upon them, by which is signified life thence from the Divine, and life from the Divine is given by faith, the first of which is acknowledgment. Since by the hands is signified power, it follows that by the palms of the hands is signified full power, since the palms hold fully; hence when as here the palms are spoken of the Lord, and of the Divine truth proceeding from His Divine good, omnipotence is signified. From this it is plain that by putting on the palms of Aaron and his sons is signified acknowledgment of the Lord's omnipotence, thus that all things are His, because all things in the heavens are from Him. That the hands are power may be seen above (n. 4931–4937, 5327, 5328, 6947, 7188, 7189, 7518); also that hand and right hand, when spoken of the Lord, are omnipotence (n. 3387, 4592, 4933, 7518, 7673, 8050, 8153, 8281, 9133); and that the Divine truth proceeding from the Divine good of the Lord has all power (n. 6948, 8200, 9327, 9410, 9639, 10019).

10083. *And shalt wave them a wave offering before Jehovah.* That this signifies hence life Divine, is evident from the signification of waving a wave offering, as vivifying, thus life; and because the waving was before Jehovah, life Divine is signified. That to wave a wave offering is to vivify, or to give life Divine, is evident from the passages in the Word where waving a wave offering is spoken of—as in Moses: When *ye shall bring the sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before Jehovah to be accepted for you; on the morrow of the sabbath the priest shall wave it* (Lev. xxiii. 10, 11). By the harvest is signified the state of the truth of faith from good, thus the state of good (see n. 9295); by the sheaf of the first-fruits is signified its state collectively; hence by being waved by the priest is signified being vivified to receive a blessing; for every blessing, that it may be a blessing, must have life in it from the Divine.

2 Again: *Aaron shall wave the Levites a wave offering before*

Jehovah from with the sons of Israel, that they may be for serving the service to Jehovah. . . . Thou shalt set the Levites before Aaron, and before his sons, and shalt wave them a wave offering unto Jehovah. . . . After that shall the Levites go in to do the service in the tent of meeting: and thou shalt purify them, and shalt wave them a wave offering. . . . And when the Levites were purified, *and Aaron waved them a wave offering before Jehovah; and expiated them to purify them* (Num. viii. 11, 13, 15, 21). From this may be evident what is meant by waving a wave offering, namely, vivifying by acknowledgment, which is the first of life from the Divine with man. Knowledge indeed precedes acknowledgment, but there is nothing of life Divine in knowledge until it becomes acknowledgment, and then faith. The Levites represented truths ministering to good, and Aaron represented the good to which they ministered; therefore the Levites were waved, that is, were vivified; and therefore it is also said that they were to be purified, for life from the Divine must be in truths that they may minister to good, and that life first flows in by acknowledgment. The like is signified by the waving of 3
gold in Moses: *The men came with the women . . . and brought brooches, nose-rings, rings of gold, girdles, all vessels of gold, every man who waved a wave offering of gold to Jehovah* (Exod. xxxv. 22)—where waving a wave offering of gold to Jehovah is vivifying by acknowledgment that it was Jehovah's, that is, the Lord's. This signification of waving a wave offering is from correspondence, for all motion corresponds to a state of thought; hence progressions, journeyings, and the like, which are of motion, in the Word signify states of life (n. 3335, 4882, 5493, 5605, 8103, 8417, 8420, 8557). And in John: At the pool of 4
Bethesda *lay a great multitude of them that were sick. . . . And an angel at certain times went down into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole, with whatever*

disease he was holden (v. 2–7). By troubling the water was here likewise signified vivification by acknowledgment and faith, thus also purification by truths. That motion signifies states of life may be seen above (n. 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9967); and waters the truths of faith (n. 2702, 3058, 3424, 4976, 8568, 9323); that all purifications are effected by the truths of faith (n. 2799, 5954, 7044, 7918, 9088); and healings represented restorations of spiritual life (n. 8365, 9031).
5 Since by waving upon the palms of Aaron is signified vivification by acknowledgment of the Lord, and that all things are from Him, therefore that acknowledgment and the faith thence must be briefly described. It was often said by the Lord, when the sick were healed, that they should have faith, and that it would be done to them according to their faith (as Matt. viii. 10–13; ix. 2, 22, 27–29; xiii. 57, 58; xv. 28; xxi. 21, 22, 31, 32: Mark v. 34, 36; x. 49, 52: Luke vii. 9, 48–50; viii. 48; xvii. 19; xviii. 42, 43). The reason was that the first of all is to acknowledge that the Lord is the Saviour of the world, for without that acknowledgment no one can receive anything of truth and good from heaven, thus no faith; and because this is the first and most essential of all, therefore, that the Lord might be acknowledged when He came into the world, in healing the sick He questioned concerning their faith, and they who had faith were healed. The faith was that He was the Son of God Who was to come into the world, and that He had the power of healing and saving; for all healings of diseases by the Lord, when He was in the world, signified healings of spiritual life, thus what was
6 of salvation (n. 8364, 9031, 9086). Because the acknowledgment of the Lord is the first of all things of spiritual life, and the most essential thing of the church, and because without it no one can receive from heaven anything of the truth of faith and the good of love, therefore the Lord also often says that he who believeth in Him hath

eternal life, and who doth not believe hath not life (as John i. 1, 4, 12, 13; iii. 14–16, 36; v. 39, 40; vi. 28–30, 34, 35, 40, 47, 48; vii. 37, 38; viii. 24; xi. 25, 26; xx. 30, 31); but He also teaches at the same time that those have faith in Him who live according to His precepts, so that life thence enters into faith. This is said to illustrate and confirm that acknowledgment of the Lord and that from Him is all salvation, is the first of life from the Divine with man. This first of life is signified by the wavings upon the palms of Aaron.

10084. *And thou shalt take them from their hand, and shalt offer up on the altar upon the burnt offering.* That this signifies uniting with the Divine good of Divine love, is evident from the signification of taking from their hand, as the state after acknowledgment; for since by waving on the palms of Aaron and his sons is signified acknowledgment whereby is life Divine, by taking those things from their hands is signified the state after acknowledgment, which is a state of conjunction with good, signified by offering with fire upon the altar upon the burnt offering. For by offering with fire upon the altar is signified to be conjoined to good (see n. 10052); and by the burnt offering is signified and described the conjunction itself.

10085. *For an odor of rest before Jehovah.* That this signifies perception of peace, is evident from the signification of an odor of rest, when predicated of Jehovah or the Lord, as perception of peace (see n. 10054).

10086. *It is an offering by fire unto Jehovah.* That this signifies from the Divine love, is evident from the signification of an offering by fire to Jehovah, as the Divine love (see n. 10055).

10087. *And thou shalt take the breast.* That this signifies the Divine spiritual in the heavens, and appropriation there, is evident from the signification of the breast, as the good of charity, and in the supreme sense the Divine spiritual, of which in what follows; that its appropriation in

the heavens is meant, is because in what now follows the subject is the flesh of the ram and the bread from the basket, which were not offered on the altar, but were granted to Moses, to Aaron and his sons for a portion and were eaten, whereby is signified appropriation, the process of which is now to be described. That by breast is signified the good of charity, and in the supreme sense the Divine spiritual, is from correspondence; for the head with man corresponds to the good of love to the Lord, which is the good of the inmost heaven, and is called the Divine celestial; but the breast corresponds to the good of charity, which is the good of the middle or second heaven, and is called the Divine spiritual; and the feet correspond to the good of faith, thus to the good of obedience, which is the good of the lowest heaven, and is called the Divine natural —concerning which correspondence see what has been
2 shown above (n. 10030). Since the breast from correspondence is the good of charity, and the good of charity consists in doing good from willing it, therefore John, who represented that good, lay on the breast or in the bosom of the Lord (John xiii. 23, 25); by which is signified that this good was loved by the Lord; for to lie on the breast and in the bosom is to love. He who knows this may also know what is signified by these words of the Lord to Peter and John: *Jesus said to Simon Peter, Simon, son of Jonas, lovest thou Me? He saith, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again: Simon, son of Jonas, lovest thou Me? He saith, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He said to him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved . . . therefore he said, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep. Verily I say unto thee, when thou wast younger, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt*

stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not. . . . When He had said this, He said to him, Follow Me; Peter turning about saw the disciple whom Jesus loved following, who also lay on His breast at supper. . . . Peter seeing him saith, Lord, and this man what? Jesus said, If I will that he tarry till I come, what is that to thee? follow thou Me (John xxi. 15–21). What these words signify no one can know except by the internal sense, which teaches that the twelve disciples of the Lord represented all things of faith and of love in the complex, as did the twelve tribes of Israel, and that Peter represented faith, James charity, and John works or goods of charity. That the twelve disciples of the Lord represented all things of faith and love in the complex, see above (n. 3488, 3858, 6397); and likewise the twelve tribes of Israel (n. 3858, 3926, 4060, 6335, 6640). That Peter represented faith, James charity, and John the works of charity, see preface to the eighteenth and twenty-second chapters of Genesis (n. 3750, 4738, 6344); and that the Rock, as Peter is also called, is the Lord as to faith (n. 8581). Since faith without charity does not love 3
the Lord, and still can teach what relates to faith and love and to the Lord, therefore the Lord three times says, Lovest thou Me, Feed My lambs, and Feed My sheep, and for this reason the Lord says, When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldest not — by which is signified that the faith of the church in its rising is in the good of innocence as an infant, but when it is in its setting, which is in the end of the church, faith would be no longer in that good, nor in the good of charity; and that then evil and falsity would lead, which are signified by when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not; thus from being

free it would become enslaved. To gird is to know and perceive truths in light from good (n. 9952); to walk is to live according to those truths (n. 8417, 8420); hence to gird himself and walk whither he would, is to act from freedom, and to act from freedom is to act from affection for truth from good (n. 2870–2893, 9585–9591); and is to be led of the Lord (n. 9096, 9586, 9589–9591); but to be girded by another, and to be led whither he would not, is to be a slave, and to be a slave is to act from evil, thus to be led by hell (n. 9096, 9586, 9589–9591). That lambs, of which the Lord first speaks, are those who are in the good of innocence, may be seen above (n. 3994); and that sheep, of which the Lord speaks in the second and the third place, are those who are in the good of charity and thence in faith (n. 4169, 4809); and that three is a whole period from beginning to end (n. 2788, 4495, 7715, 9198); therefore, as the Lord spake to Peter concerning the church from its rising to its setting, He said three times, "Lovest thou Me?" But by John's following the Lord was signified that they who are in the goods of charity follow the Lord and are loved by the Lord, neither do they draw back; while they who are in faith separate, not only do not follow the Lord, but are also indignant about it, like Peter at that time—not to mention more arcana which are contained in the above words. From this it is also plain that to lie on the breast and in the bosom of the Lord is to be loved by Him, and that this is said of those who are in the goods of charity, like what is said of His carrying them in His bosom (Isa. xl. 10, 11), and again of lying in the bosom (2 Samuel xii. 3).

10088. *From the ram of infillings, which is for Aaron.* That this signifies a representative of the Divine power of the Lord in the heavens by Divine truth from His Divine good, and its communication and reception in the heavens, may be seen above (n. 10076).

10089. *And shalt wave it a wave offering before Jeho-*

vah. That this signifies vivification is evident from the signification of waving a wave offering before Jehovah, as vivification by acknowledgment of the Lord, and that He has all power in the heavens and on the earth (see above, n. 10083). That the first of the church is to acknowledge the Lord, is known; for the doctrine of the church teaches that without the Lord there is no salvation. That He has all power the Word teaches in many passages, and the Lord Himself in these which follow: *All things are delivered unto Me of the Father* (Matt. xi. 27: Luke x. 22). *The Father hath given all things into the hand of the Son* (John iii. 34, 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *Without Me ye cannot do anything* (John xv. 5). *All power is given unto Me in heaven and on earth* (Matt. xxviii. 18). Jesus said to Peter, *Thou art a Rock. . . . And I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens* (Matt. xvi. 19). That by Peter in this passage is meant faith from the Lord, thus the Lord as to faith, which has that power, see the preface to Gen. xxii. (n. 4738, 6344); also that a rock, as he is there called, is the Lord as to faith (n. 8581).

10090. *And it shall be to thee for a portion.* That this signifies communication with those who are in truths Divine, is evident from the representation of Moses, who was to have the breast for a portion, as the Lord as to Divine truth, thus the Divine truth which is from the Lord (see n. 6752, 7010, 7014, 9372); and from the signification of being for a portion, as communication; for what was given from the sacrifices to Moses, to Aaron, his sons, and the people, signified communication of the holy Divine with them; and all communication is effected according to the quality of him who receives, thus according to the quality of representation with those who

2 received. The breast was given to Moses for a portion, and the shoulder to Aaron, as here follows, because the subject is here the communication and appropriation of Divine truth and Divine good from the Lord in heaven and in the church; and there are two things which are received there, namely, Divine truth and Divine good, both from the Lord; Divine truth by those who are in the spiritual kingdom of the Lord, and Divine good by those who are in the celestial kingdom — see what is cited above (see n. 9277, 9684). Therefore the breast was given to Moses for a portion and the shoulder to Aaron, for by the breast is signified Divine truth in the spiritual kingdom of the Lord (n. 10087), and by the shoulder Divine good in the celestial kingdom (n. 10075); as also by the breads in the basket, which likewise were given to Aaron (see
3 n. 10077). That Moses represented the Lord as to Divine truth, has been shown above; and also that Aaron when he was inaugurated into the priesthood represented the Lord as to Divine good (n. 9806). That the breast was granted to Moses for a portion, is evident in Leviticus, where also the inauguration of Aaron and his sons into the priesthood is described — *Moses took the breast, and waved it a wave offering before Jehovah, of the ram of infillings, it was to Moses' portion, as Jehovah commanded Moses* (viii. 29).

10091. *And thou shalt hallow the breast of the waving.* That this signifies the Divine spiritual acknowledged in heaven and in the church, is evident from the signification of hallowing, as representing the Lord and the holy things which are from Him (see n. 9956, 9988); and from the signification of the breast, as the Divine spiritual in heaven (n. 10087); and from the signification of waving, as vivification by acknowledgment (see n. 10083, 10089). The Divine spiritual is Divine truth in the middle or second heaven, which heaven is also called the spiritual kingdom.

10092. *And the shoulder of the uplifting.* That this sig-

nifies the Divine celestial which is of the Lord alone, perceived in heaven and the church, is evident from the signification of the shoulder, as the Divine celestial in heaven and the church (see n. 10075); and from the signification of uplifting, as what is given and received — of which in what follows. The Divine celestial is the Divine good from the Lord received in the inmost heaven, which heaven is also the celestial kingdom; hence the Divine good received in the inmost heaven is called celestial good.

10093. *Which is waved, and which is uplifted.* That this signifies which is acknowledged and perceived, is evident from the signification of being waved, when said of the breast, as what is vivified by acknowledgment (see above n. 10091); and from the signification of uplifted, as the Divine celestial, which is of the Lord alone, perceived in heaven and the church — of which below. How this is shall be briefly told. There are two kingdoms of which the heavens consist, the celestial and the spiritual. Divine truth in the spiritual kingdom is acknowledged, but in the celestial kingdom is perceived. The reason is that Divine truth in the spiritual kingdom is received in the intellectual, but in the celestial kingdom in the voluntary part. What is received in the intellectual part is said to be acknowledged, but what is received in the voluntary part is said to be perceived. That the former have only an acknowledgment of Divine truth, but the latter a perception of it, see what has been abundantly shown above concerning those two kingdoms (n. 9277, 9596, 9684). As to uplifting, that is called uplifted or heaved which was Jehovah's or the Lord's, and it was given to Aaron for the sake of representation; and because Aaron represented the Lord as to Divine good (n. 9806), therefore what was uplifted from the sacrifices and given to Aaron represented the Divine of the Lord, and is also called the anointing, in Moses: *The breast of waving and the shoulder of uplifting*

have I taken from among the sons of Israel of the sacrifices of their thank offerings, and I have given them unto Aaron the priest and unto his sons for a statute for ever with the sons of Israel; this is the anointing of Aaron and the anointing of his sons out of the offerings of Jehovah by fire, on the day in which I made them draw near to perform the priest's office unto Jevovah (Lev. vii. 34, 35). It is called the anointing because anointing is inauguration to represent the Lord as to Divine good (n. 9954, 10019). Again: *Jehovah spake unto Aaron, Behold I have given thee the charge of Mine offerings of uplifting, even all the holy things of the sons of Israel, unto thee I have given them for anointing, and to thy sons. . . . All the fat of the pure oil, and all the fat of the new wine and of the corn, of the first-fruits. . . . As to all the first-fruits which they shall give to Jehovah, they shall be thine. . . . As to everything devoted, everything that openeth the womb of all flesh which they shall bring unto Jehovah . . . of the firstling of an ox, or the firstling of a sheep, or the firstling of a goat . . . the flesh shall be thine, as the breast of waving and as the right shoulder: all the offerings of uplifting of the holy things. . . . Thou shalt not have part nor inheritance in the land, because Jehovah is thy part and inheritance;* also every offering of uplifting from the tithes and from gifts, which were given to the Levites (Num. xviii. 8, 11–20, 28, 29). From this is plain what is meant by offerings of uplifting, namely, that all things were so called which
3 are Jehovah's, that is, the Lord's. And as the Levites represented Divine truths in heaven and the church serviceable to Divine good, they were also given to Aaron in the place of all the first-born, which were Jehovah's, that is, the Lord's — concerning which it is thus written in Moses: *I have taken the Levites from among the sons of Israel, in the place of every first-born that openeth the womb from among the sons of Israel, that the Levites may be Mine, for every first-born is Mine;* and because the Levites were

given to Me, I have given them to Aaron and his sons (Num. iii. 12, 13; viii. 16–18). Upliftings are called gifts to Jehovah, that is, to the Lord, from among the sons of Israel; but it is meant that they are Jehovah's, not from any gift, but from possession, since everything holy or Divine with man is not man's, but is the Lord's with him. That everything good and true, thus every holy Divine thing is from the Lord God, and nothing from man, is known in the church, whence it is plain that it is from appearance that it is called a gift from man. Thus also in what presently follows it is said: "For it is an uplifting, and it shall be an uplifting from with the sons of Israel," "their uplifting unto Jehovah;" by which is signified that the uplifting from the sons of Israel is Jehovah's uplifting, thus that the gift from them is a gift from the Lord. From this appears plainly what is meant by the offering of uplifting.

10094. *From the ram of infillings, of that which is for Aaron, and of that which is for his sons.* That this signifies a representative of the Divine power of the Lord in the heavens by Divine truth from Divine good, is evident from what was shown above (n. 10076).

10095. *And it shall be to Aaron and his sons for a statute for ever from with the sons of Israel.* That this signifies the law of order in the representative church as to the Divine good of the Lord and the Divine truth thence proceeding, is evident from the representation of Aaron and his sons, as the Lord as to Divine good and the Divine truth thence proceeding (see n. 9806, 9807, 10068); and from the signification of a statute for ever, as the law of Divine order (see n. 7884, 7995, 8357); and from the representation of the sons of Israel, as the church (n. 4286, 6426, 6637, 9340). That it is the representative church is because with the sons of Israel that church was instituted —see what is cited above (n. 9320).

10096. *For it is an uplifting.* That this signifies a rep-

resentative of Divine good and of the Divine truth thence proceeding, is evident from what was shown just above (n. 10093).

10097. *And it shall be an uplifting from with the sons of Israel of their sacrifices for peace offerings, their uplifting unto Jehovah.* That this signifies reception in the heavens and in the church, and acknowledgment that it is of the Lord alone, is evident also from what was shown above (n. 10093). It is said from the sacrifices for peace offerings because by them is signified worship which is from freedom; for the sacrifices for peace or thank offerings were voluntary sacrifices, and those things which are voluntary are from man's freedom. That is called free which is done from love, thus from the will, for what a man loves, this he wills. The Lord flows in with man into his love, thus into his will, and produces this effect, that what a man receives is in freedom; and what is received in freedom, this also becomes free, and is loved by him, consequently it becomes of his life. Hence is plain what is meant by worship from freedom, which is signified by the peace or voluntary sacrifices; thus also what is meant by the uplifting from them, namely, what is of the Lord alone. That sacrifices signify all worship in general may be seen above (n. 6905, 8936, 10042); and that the freedom of man is what is of his love (n. 2870–2893, 3158, 4031, 7439, 9096, 9585–9591).

10098. *And the garments of holiness which are to Aaron.* That this signifies the Divine spiritual immediately proceeding from the Divine celestial, is evident from the signification of the garments of Aaron, as a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom (see n. 9814); thus also the Divine spiritual, for the spiritual kingdom of the Lord exists from His Divine there, which is called the Divine spiritual. Nor is the whole heaven anything else than the Divine of the Lord; for the angels who are there know, acknowledge,

believe, and perceive that all the good of faith and the good of love which constitutes heaven, are from the Lord, and nothing from themselves. These garments are called garments of holiness, because they represented holy Divine things which are from the Lord. That the Lord alone is holy, and that every holy thing is from Him, and that all hallowing represented Him, may be seen above (n. 9229, 9680, 9818, 9820, 9956, 9988); also that heaven is hence called the sanctuary (n. 9479).

10099. *Shall be for his sons after him.* That this signifies in the natural successively, is evident from the signification of the sons of Aaron, as what proceed from Divine good as from a father (see n. 9807, 10068); and from the signification of after him, as successively, or in successive order; and since this is said of the garments of Aaron, by which was represented the Divine spiritual (n. 10098), therefore by being for his sons after him is signified the Divine spiritual in the natural successively. For there are three things which succeed in order in heaven, for distinct conception of which they are to be called by their names, celestial, spiritual, and natural. These three proceed there in order, one from another, and by the influx of one into the next successively they are connected, and thereby make one. The Divine of the Lord in the heavens, from the difference of reception, is called by these names. Since a the second ram, which is called the ram of infillings, is here the subject, and by infilling of the hand is signified inauguration to represent the Divine of the Lord in the heavens, and its communication and reception there (see n. 10019); therefore, that its reception in the natural may likewise be described, the successive putting on of the garments of Aaron by his sons after him is here described, whereby is meant the successive of that in the heavens which is signified by infilling of the hand. Hence it is plain that in the internal sense these things cohere in continuity, though in the sense of the letter the series concerning the

ram here appears disjoined. Since successives in heaven are here spoken of, what is meant by successive shall be told. Most of the learned at this day have no other idea of successives, than of what is continuous or coheres by continuity; and in consequence of having this idea of succession, they cannot conceive the nature of the distinction between the exteriors and interiors of man, nor consequently between the body and the spirit of man. When therefore they think from those ideas, they cannot at all understand that the spirit of man, after the dissipation or
3 death of the body, can also live under a human form. But successives are not connected continuously, but discretely, that is, distinctly according to degrees; for interiors are wholly distinct from exteriors, so that exteriors may be separated, while interiors still continue in their life. This is why man can be withdrawn from the body and think in his spirit; or, according to the form of speaking used by the ancients, can be withdrawn from the senses and elevated toward interiors. The ancients also knew that when man is withdrawn from the senses which are of the body, he is withdrawn or elevated into the light of his spirit, thus into the light of heaven. Hence also the learned ancients knew that when the body was dissipated, they would live an interior life which they called their spirit; and since they regarded that life as the very human life itself, they also knew thereby that they should live under the human form. Such was the idea which they had of the soul of man; and since that life was akin to life Divine, they hence perceived that their soul was immortal; for they knew that that part of man which was akin to life Divine and thus
4 conjoined to it could never die. But this idea of the soul and of the spirit of man after those ancient times disappeared, by reason, as said above, of the want of a just idea of successives. Hence also it is, that they who think from modern learning do not know that there is a spiritual, and that this is distinct from the natural. For they who have

an idea of successives as of what is continuous, cannot conceive of the spiritual otherwise than as of a purer natural, when yet they are distinct from each other as prior and posterior, thus as what begets and what is begotten. In consequence, by persons of such learning the distinction is not apprehended between the internal or spiritual man, and the external or natural, nor thus between man's internal thought and will, and his external thought and will. Hence neither can they comprehend anything of faith and love, of heaven and hell, and of the life of man after death. But they who have a just and distinct idea of successives are able in some degree to comprehend that with a man who is being regenerated the interiors are successively opened, and that as they are opened they are also elevated into interior light and life, and nearer to the Divine ; and that this opening and consequent elevation is effected by truths Divine, which are vessels recipient of the good of love from the Divine. The good of love is what immediately conjoins man to the Divine, for love is spiritual conjunction. Hence it follows that man can thus be more and more interiorly opened and elevated as he is in the good of love from the Divine ; and that conversely there is no opening and consequent elevation with the man who does not receive truths Divine — as is the case with every one who is in evil. But of this successive order and its arcana, by the Divine mercy of the Lord we shall speak more fully in another place.

10100. *To be anointed in them.* That this signifies to represent the Lord as to Divine good is evident from the signification of anointing, as inauguration to represent the Lord as to Divine good (see n. 9954, 10019) ; here by those who receive the Divine of the Lord in the natural ; for by the garments of Aaron being for his sons after him is signified the Divine spiritual of the Lord in the natural (n. 10098, 10099).

10101. *And to be filled in their hand.* That this signi-

ties the representation of Divine truth proceeding from the Divine good of the Lord in the heavens, is evident from the signification of the filling of the hand, as inauguration to represent Divine truth proceeding from the Divine good of the Lord and its communication and reception in the heavens (see n. 10019), here by those who are in outmosts there.

10102. *Seven days shall the priest after him of his sons put them on.* That this signifies full acknowledgment and reception, is evident from the signification of seven days, as a full state (see n. 6508, 9228), thus what is full; and from the signification of putting on garments after Aaron [by one] of his sons, as representing the reception of the Divine spiritual in the natural — of which above (n. 10098, 10099).

10103. *When he shall enter into the tent of meeting to minister in the holy place.* That this signifies in all worship in heaven and the church, is evident from the signification of the tent of meeting, as representative of heaven and of the church (see n. 9457, 9481, 9485); and from the signification of entering in thither to minister in the holy place, as worship (n. 9963, 9964).

10104. *And thou shalt take the ram of infillings.* That this signifies a representative of power Divine in the heavens by Divine truth from Divine good and its communication and reception there, may be seen above (n. 10076).

10105. *And seethe the flesh in a holy place.* That this signifies the preparation of good for uses of life by truths of doctrine in enlightenment from the Lord, is evident from the signification of seething, as preparing for use of life by truths of doctrine; from the signification of flesh, as good (see n. 7850, 9127); and from the signification of in a holy place, as from Divine enlightenment; for a holy place is where the Divine of the Lord is present, thus in application to the truths of doctrine, where there is Divine enlightenment; since where the Divine of the Lord is present,

there is enlightenment. Seething the flesh of the sacrifice is preparing good for use of life by truths of doctrine, for the reason that the flesh, by which is signified good, is thus prepared for the use of the body, hence in the spiritual sense for use of life. That the preparation is effected by truths of doctrine is plain, since these teach use; and by waters also, in which seething or boiling is effected, are signified truths (n. 2702, 3058, 3424, 5668, 8568, 9323). It is said by truths of doctrine in enlightenment from the 2
Lord, since truths from the Word are to be moulded into doctrine that they may be serviceable for use, which is done by those who are in enlightenment from the Lord; and they are in enlightenment, when they read the Word, who are in affection for truth for the sake of truth, and for the sake of the good of life, and not they who seek it for the sake of self glory, reputation, or gain as ends. That doctrine ought to be altogether from the Word in order that the Word may be understood, may be seen above (n. 9025, 9409, 9410, 9424, 9430); and that they who collect doctrine from the Word, must be in enlightenment from the Word (n. 9382, 9424). That to seethe in water 3
is to reduce truths into doctrine and thus prepare them for use of life, appears at first sight strange and remote; that nevertheless it is so may be evident from the passages in the Word where seething in water is spoken of, and also where the pot is spoken of in which the boiling takes place —as in the Second Book of the Kings: *Elisha came again to Gilgal; and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds . . . and shred them into the pot of pottage. . . . As they were eating of the pottage, they cried out, O man of God there is death in the pot. . . . But he said, Then bring meal. And he cast it into the pot; and he said, Pour out*

for the people, that they may eat. And there was no harm in the pot (iv. 38–42). This miracle like all others in the Word involves holy things of the church which are opened by the internal sense. From this it is known that Elisha represented the Lord as to the Word, in like manner as Elias; that the sons of the prophets are those who teach truth from the Word; that the pot which was set on by order of Elisha, is doctrine thence; that a wild vine and the gourds gathered thereof are falsities. From this it is plain what is meant by death in the pot; the meal which he cast into the pot, is truth from good, and since doctrine is corrected by this truth, it came to pass that there was no harm in the pot; hence also it is plain that to seethe in a pot is to bring together into doctrine, and thus prepare for use. That all the miracles in the Word involve holy things of the church, may be seen above (n. 7337, 8364, 9086); that Elisha represented the Lord as to the Word (n. 2762); that the prophets are those who teach truths, thus abstractly from persons the truths of doctrine (n. 2534, 7269); that a vine is the truth of the church and grapes its good (n. 5113, 5117, 9277); hence a wild vine and wild gourds are falsities and evils; meal is genuine truth of faith from good (see n. 9995); the pottage, which they were boiling, is a set of doctrines, such as that of the Jews (n. 3316); hence may be concluded what is meant by seething and by a pot.

4 And in Ezekiel: *Utter a parable unto the rebellious house. . . . Set on the pot, set it on, and also pour water into it: gather the pieces into it, every good piece, the thigh and the shoulder, fill with the choice bones . . . and let the bones be seethed in the midst of it. Thus saith the Lord Jehovah, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it* (xxiv. 3–7). In this passage is described the Word such as it is as to doctrine, namely, that Divine truths from Divine good are therein; and then is described doctrine from the Word, such as it was with the Jewish nation, full of uncleanness and falsities.

The pot is doctrine; the thigh, the shoulder, and the choice bones are Divine truths from Divine good in successive order; the bloody city is the Jewish nation in respect to truth of doctrine with them, thus abstractly from nation or person it is doctrine which destroys good; the scum in it is the external favoring filthy loves, which not being removed the truth is defiled. From this again it is plain that a pot is doctrine, and that to boil is to prepare for use. Again 5 in the same prophet: *The spirit said unto me, Son of man, these are men that devise iniquity, and that give wicked counsel in the city, saying, The time is not near to build the city* [domos]; *it is the pot and we are the flesh* (xi. 2, 3). In this passage also the pot is the doctrine of falsity from evil, for so the city is called where iniquity is devised and wicked counsel is given. That city also is doctrine may be seen above (n. 402, 2712, 2943, 3216, 4492, 4493), here such doctrine. And in Jeremiah: Jehovah said, *What* 6 *seest thou? I said, I see a pot that is boiling; and the face thereof is toward the north. Then Jehovah said, Out of the north, evil shall be opened forth upon all the inhabitants of the land* (i. 13, 14). In this passage also the boiling pot stands for doctrine of falsity from evil; the north is an obscure state as to the truth of faith, and also thick darkness from falsities (n. 3708); hence is plain what this prophetic vision involves. And in Zechariah: *In* 7 *that day . . . every pot in Jerusalem and in Judah shall be holiness unto Jehovah of hosts: and all they that sacrifice shall come and take of them, and seethe therein* (xiv. 21)— where pot signifies the doctrine of charity and of faith, thus the doctrine of truth from good; Jerusalem is the church of the Lord; they who sacrifice are those who are in Divine worship: thus it is plain that to boil in pots is to prepare for the use of spiritual life. And in Leviticus it is said that 8 every earthen vessel of pottery in which the flesh is seethed of a sacrifice of guilt and of sin shall be broken; but if it were seethed in a vessel of brass, the vessel should be

scraped, and plunged into water (Lev. vi. 28). The earthen vessel in which the seething was done is falsity which does not cohere with good; a vessel of brass is a doctrinal in which is good; the seething of the flesh of the sacrifice of guilt and sin in them, is preparation for purification from evils and the falsities thence. From this is plain what was represented by the law requiring that every earthen vessel should be broken, and that a vessel of brass should be scoured and plunged in water.

10106. *And Aaron and his sons shall eat the flesh of the ram.* That this signifies the appropriation of spiritual good with those who are in internals from the Lord, is evident from the signification of eating, as appropriation (see n. 3168, 3513, 3596, 4745); from the representation of Aaron and his sons, as the Lord as to Divine good and Divine truth (n. 9806, 9807, 10068), here in the heavens, because the subject is the filling of the hand, by which is signified their communication and reception there; and from the signification of the flesh of the ram, as the good of the internal man, or good in internals. That flesh signifies good, see above (n. 3813, 7850, 9127); and a ram the good of innocence and charity in the internal man (n. 9991, 10042). It is said the Lord as to Divine good and Divine truth in the heavens and its communication and reception there, since the Lord is above the heavens, for He is the Sun of heaven and actually appears also as a sun to those who are in heaven. All the light likewise of the heavens is from this source and by this light and heat He is present in the heavens, and so present as if He were altogether there, for He fills the heavens and makes them. The light proceeding from Him as the Sun in its essence is Divine truth, and hence come the wisdom and intelligence of the angels; and the heat proceeding from Him as the Sun is the Divine good of His Divine love there. The communication and reception of this Divine good and Divine truth in the heavens is signified by the filling of

the hand. That the Lord is the Sun of heaven, and that thence come light and heat in the heavens, from which the angels have their life, that is, wisdom and love, may be seen above (n. 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 7270, 8644, 8812).

10107. *And the bread that is in the basket.* That this signifies appropriation of celestial good from the Lord is evident from the signification of eating, here bread, as appropriation — as just above (n. 10106); from the signification of bread, as the good of love and charity (n. 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 9323, 9545); and from the signification of a basket, as the external sensual (n. 9996). From this it is plain that by eating the bread which was in the basket is signified appropriation of good from the Lord in externals. The breads which were in the basket were unleavened breads, cakes, and wafers, and by them are signified goods purified both internal and external (n. 9992–9994). When therefore bread in the basket is spoken of, all those things are signified in the external sensual, and the external sensual is the outmost of the life of man, containing all interiors together in itself. That the external sensual is the outmost of the life of man may be seen above (n. 5077, 5081, 5094, 5125, 5128, 5767, 6183, 6311, 6313, 6318, 6564, 7645, 9212, 9216, 9730, 9996), and that as the outmost it contains all interiors (n. 6451, 6465, 9216, 9828, 9836, 10044).

10108. *At the door of the tent of meeting.* That this signifies to enter into heaven is evident from the signification of a door, as entrance (see n. 2145, 2152, 2356, 2385); and introduction (n. 8989), and from the representation of the tent of meeting, as heaven where the Lord is (see n. 9457, 9481, 9485, 9963).

10109. *And they shall eat those things wherein expiation was made.* That this signifies appropriation of good with those who are purified from evils and the falsities thence, is evident from the signification of eating, as appropriation

(see above, n. 10106); and from the signification of expiation, as what is purified from evils and the falsities thence (n. 9506). It is said purified from evils and the falsities thence, because there are falsities and also truths with those who are in evil, and likewise falsities and truths with those who are in good; the falsities with those who are in evil are falsities of evil, and the truths with them are truths falsified, which are dead; but the falsities with those who are in good are accepted as truths, for they are modified by good and are applied to good uses, and the truths with such persons are truths of good, which are living. Concerning both kinds of the false and of the true, see what was shown above (n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8138, 8149,
2 8298, 8311, 8318, 9258, 9298). Since by eating holy things wherein expiation was made is signified the appropriation of good with those who have been purified from evils and falsities thence, therefore it was strictly forbidden that any unclean person should eat of them, for by uncleanness is signified defilement arising from evils and falsities thence. For the case is this: so long as man is in evils and in falsities thence, it is impossible for any good to be appropriated to him, for evil ascends from hell and good descends from heaven; and where hell is, there heaven cannot be, since they are diametrically opposite. In order therefore that heaven may have place, that is, good from heaven, hell must be removed, that is, evil from hell; from this it may be evident that good can never be appropriated to man so long as he is in evil. By the appropriation of good is meant implanting in the will, for good cannot be said to be appropriated to man before it becomes of his will, since the will of man is the man himself, and his understanding is only so far the man as it partakes of the will. For what is of the will, this is of man's love, and thence of his life, since what a man wills this he loves and this he calls good, and also when it is effected he feels it as

good. The case is otherwise with those things which are of the understanding, and not at the same time of the will. It is also to be known that by the appropriation of good with man is meant only the faculty of receiving good from the Lord, with which faculty he is endowed by regeneration; hence the good with man is not of man, but is of the Lord with him, and man is held in it so far as he suffers himself to be withheld from evils. Since good cannot be appropriated, that is, communicated to man, as long as he is in evil, therefore it was forbidden that any unclean person should eat the flesh and bread of the sacrifice, for by that eating was represented the appropriation of good, as has been said above. That the unclean were forbidden under 3
penalty of death to eat of the sanctified things, is evident in Moses: *Every one that is clean shall eat of the flesh; but the soul that should eat of the flesh of the sacrifices . . . having his uncleanness upon him shall be cut off from his people. The soul that hath touched any unclean thing, the uncleanness of man, or an unclean beast, or any unclean creeping thing, and shall eat of the flesh of the peace sacrifice, shall be cut off from the people* (Lev. vii. 19–21). All those external uncleannesses represented internal uncleannesses, which are evils pertaining to man, and such evils as are of his will, appropriated by actual life. This is further 4
described in another passage in Moses: *Whatsoever man of the seed of Aaron is a leper, or hath an issue, shall not eat of the holy things until he be cleansed. Whoso hath touched any one unclean by the dead, the man from whom hath gone forth seed of copulation, or the man who hath touched any creeping thing, with which he is polluted as to an uncleanness, the soul which hath touched it shall be unclean until the even, and shall not eat of the holy things; but when he hath washed his flesh with water, and the sun is down, he shall be clean; and afterward shall eat of the holy things, because it is his bread. . . . No stranger shall eat of the holy thing: a sojourner of the priest's or a hired*

servant shall not eat of the holy thing. If a priest shall buy a soul with the purchase of his silver, he may eat of it; and he that is born of his house, they shall eat of his bread. When a priest's daughter shall be married to a stranger, she shall not eat of the uplifting of holy things. But if a priest's daughter shall have become a widow, or divorced, and she hath no seed, and so shall have returned unto her father's house, as in her youth, she shall eat of her father's bread (Lev. xxii. 4–13). That all these things are significative of interior things is very manifest, thus that they involve the communication and appropriation of holy things with those who are in a state for receiving. That no stranger should eat signified those who do not acknowledge the Lord within the church, thus who are not in the truths and goods of the church; that a sojourner and a hired servant should not be allowed to eat, signified those who are in natural good without the good of faith, and also those who do good for the sake of recompense; that those who were bought with silver and born in the house should be allowed to eat, signified those who are converted, and who are in truth and good of the church from faith and love; that a priest's daughter married to a stranger should not be allowed to eat signified that the holy things of the church cannot be appropriated to the good which is not conjoined with the truths of the church; but that a widow and one that is divorced, if she had no seed, should be allowed to eat, signified the appropriation of good after the things are removed which are not of the church, if from their conjunction nothing has been produced or born which has become of faith. That these things are signified is plain from the internal sense of the particulars. That hereditary evils do not hinder the appropriation of good, is also described in Moses: *Whatsoever man of the seed of Aaron hath a blemish, let him not come near to offer the bread of God. . . . A blind man, a lame, who with nose flattened or prolonged, with break of foot or of hand, crookbacked,*

crushed, with a blemish in the eye, scurvy, scabby, or bruised in the testicle . . . he shall not come near to offer the bread of his God. But he shall eat the bread of the holy of holies and of the holies (Lev. xxi. 17–23). By these words, as was said, are signified hereditary evils, and some specific evil by each. That such men should not offer bread nor come near to the altar as priests, was because those blemishes or evils thus stood before the people, and thereby fell into a kind of representation, as did not those which lay hidden. For though the priest, the Levite, or the people were unclean as to their interiors, they were still called clean and were also believed to be holy, if they only appeared outwardly washed and clean.

10110. *To fill their hand.* That this signifies to receive Divine truth, is evident from the signification of filling the hand, as representing the Lord as to Divine truth, and its communication and reception there (see n. 10076). It is said that they should eat the holy things in which expiation was made, to fill their hand, and by those things is signified the appropriation of good with those who are purified from evils and their falsities, thus to receive Divine truth. The 2
case is this: the first of all that is appropriated to man is good, and in succession truth. The reason is that good is the ground and truth is the seed, thus like ground good adopts truth and conjoins it to itself, because it loves it as a parent. For there is heavenly marriage between good and truth; and good is what makes the life with man, since good is of the will, and the will of man is the man himself; whereas truth does not make the life with man except so far as it derives from good, since truth is of the understanding, and the understanding without the will is not the man himself, but only an entrance to the man, entrance being made through the understanding. Man may be compared with 3
a house in which are several rooms, one of which leads into another. They who are in truths only as to the understanding are not in any room of the house, but only in the

court or entrance-hall; but so far as truth through the understanding enters into the will, so far the man enters into the rooms and dwells in the house. Man is also in the Word compared to a house, and truth which is of the understanding alone is compared to a court; but truth which has been made also of the will and has there become good, is compared to an inhabited room and to a bed
4 chamber itself. That good is first of all appropriated to man from the Lord is evident from his infancy and first childhood, when, as is well known, he has the good of innocence and the good of love toward his parents and nurse, and the good of charity toward infant companions. This good flows in from the Lord with infants so that it may serve in advancing age for the first of the Lord's life with man, and thus for a plane to receive truths. This good is also preserved with man when he grows up, if he does not destroy it by a life of evil and a faith of falsity therefrom. When we speak of good, charity toward the neighbor is meant, and love to the Lord, for all that which is of love and charity is good. That good is in the first place and truth in the second, with those who are being regenerated, though it appears otherwise, may be seen above (n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 4925, 4926, 4928, 4930, 6256, 6269, 6272, 6273).

10111. *To hallow them.* That this signifies that they may be in truths from good from the Lord, is evident from the signification of being hallowed, as representing the Lord and the holy things which are from Him (see n. 9956, 9988); thus in a spiritual sense it is being led by the Lord, since the Lord alone is holy, and everything holy proceeds from Him (n. 8806, 9229, 9479, 9688, 9818, 9820); hence it is plain that to receive truths by good from the Lord, thus faith by love from Him to Him, is to be hallowed. Not that man regarded in himself is on this account holy, but the Lord with him; for faith and love are the Lord with man, because they are continually from Him.

10112. *And a stranger shall not eat.* That this signifies no appropriation of good with those who do not acknowledge the Lord, is evident from the signification of a stranger and foreigner, as those who are without the church (see n. 2049, 2115, 7996); and they are said to be without the church who do not acknowledge the Lord. With the Israelitish nation they were said to be without the church who did not acknowledge Jehovah for their God and suffer themselves to be instructed in the rituals of the church. They who acknowledged and suffered themselves to be instructed were called sojourners, who had the same rights with the home-born (n. 8007, 8013, 9196). The meaning is further evident from the signification of eating, as appropriation of good (n. 10109). There is no appropriation of good with those who do not acknowledge the Lord, because for man to acknowledge his God is the first of religion, and with Christians to acknowledge the Lord is the first of the Church; for without acknowledgment there is no communication, consequently no faith, thus no love. Hence the first of docrine in the Christian Church is that without the Lord there is no salvation. For whatever a man calls true and believes and whatever he calls good and loves, cannot be called true and good unless it is from the Divine, thus unless it is from the Lord; for that man from himself cannot believe and do good, but that all truth and all good come from above, is also known. Thus it is very plain that they within the Church who do not acknowledge the Lord, cannot have faith, thus neither can they have love to God, nor consequently can they be saved. This was represented with the Israelitish nation by that they should acknowledge Jehovah for their God, and their worship would be accepted and called holy, and they would then be sanctified, whatever was their quality as to interiors; for the representatives were only external, and with that nation it was sufficient to be in externals—see what is cited above (n. 9320). They therefore of that nation who

did not acknowledge Jehovah, but another God, however they sacrificed and worshipped in like manner as the rest, were still rejected from the church — as they who worshipped Baal, and other gods. From this may be evident the lot of those in the other life who have been born within the Church and yet in heart deny the Lord, whatever may be their quality as to moral life. By abundant experience also it has been given to know that they cannot be saved; which the Lord also teaches openly in John: *He that believeth in the Son hath eternal life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him* (iii. 36). As regards nations without the Church, however, they who from their religion have lived in any form of charity toward their neighbor, and in any form of love to God the Creator of the universe under the human form, are in the other life accepted by the Lord and are saved; for when instructed by angels they acknowledge the Lord, and believe in Him, and love Him (see n. 2589–2604).

10113. *Because they are holy.* That this signifies because they are Divine, is evident from the signification of holy things, as what are from the Lord (see above, n. 10111), thus what are Divine.

10114. *And if there be anything left of the flesh of infillings and of the bread unto the morning.* That this signifies spiritual and celestial goods which were not conjoined to a new state, is evident from the signification of what was left of the flesh and of the bread, as what was not appropriated; for by eating is signified appropriating (see n. 10109), thus by what was not eaten is signified what was not appropriated; from the signification of flesh, as good (n. 7850, 9127); from the signification of infillings, as reception (n. 10076, 10110) — hence by the flesh of infillings is signified the reception of truth in good, consequently their conjunction, but in this case non-reception and non-conjunction, because what was left of the

flesh is meant; from the signification of bread, as celestial good, which is inmost good (n. 10077); and from the signification of morning, as a new state (n. 8211, 8427). From all of which it is plain that by what was left of the flesh of infillings and of the bread until the morning, are signified spiritual and celestial goods, which were not conjoined to a new state. For by the flesh of the sacrifice is signified spiritual good, which is the good of charity toward the neighbor, and by the bread of the sacrifice celestial good, which is the good of love to the Lord. What is 2
further meant by not being conjoined to a new state, must be told in a few words. A new state is every state of the conjunction of good and truth, which is when the man who is being regenerated acts from good, thus from the affection which is of love, and not as before from truth, or from mere obedience. There is also a new state when they who are in heaven are in the good of love, which state is there called morning, for the states of love and of faith vary there, as midday, evening, twilight, and morning on earth. And there is also a new state when an old church ceases, and a new commences. All these new states in the Word are signified by morning, and each of them has been described in the explications of Genesis and Exodus throughout. The same is signified by the law that nothing should be left of the flesh of the passover until the morning, and that the residue of it should be burned with fire (Exod. xii. 10); also by the law that the fat of the feast should not be kept all night until the morning (Exod. xxiii. 18); and 3
so by the law that the residue of the flesh of the sacrifice of thank offering should be likewise eaten on the following day, but should be burned on the third day (Lev. vii. 16–18; xix. 6, 7); by the third day is also signified a new state (n. 4901, 5123, 5159). It was so granted because the sacrifices of thank offerings were votive and voluntary sacrifices, not so much for the sake of purification and sanctification, as the rest, but that they might eat together in the

holy place and testify joy of heart from Divine worship; and those banquets which they called holy gave them more joy than all other worship. Similar things are also signified by the law respecting the manna, that they should not leave anything of it until the morning, of which it is thus written in Moses: *Moses said, Let no man make a residue of it till the morning. And they hearkened not unto Moses; but some men made a residue of it until the morning, and it bred worms and became putrid* (Exod. xvi. 19, 20).

10115. *And thou shalt burn what is left with fire.* That this signifies their dissipation, is evident from the signification of what is left of the flesh and of the bread, as what was not appropriated (as above, n. 10114); and from the signification of burning with fire, as dissipating, here by the loves which are of man's proprium, thus by the evils which are of those loves. By fire is signified love in both senses, here one's own, which is the love of self. That this love is signified by fire may be seen above (n. 1296, 2446, 5071, 5215, 6314, 6832, 7575); and that what is man's own, or his proprium, is nothing but evil (n. 210, 215, 694, 874–876, 987, 1023, 1044, 3812, 5660). That self-love is here signified is because by what was left until the morning is signified that which was not conjoined to good (n. 10114); and what cannot be conjoined is not from the Divine, but from the proprium. That this was unclean, thus evil, is evident in Moses: *He that eateth what is left to the morning of the third day, shall bear his iniquity . . . that soul shall be cut off from his people* (Lev. xix. 7, 8). Again: *If any be eaten of the flesh of the sacrifice of thank offerings on the third day, he that offereth it shall not be accepted, nor shall it be imputed unto him; it shall be an abomination, and the soul which hath eaten of it shall bear his iniquity* (Lev. vii. 16–18). The same is also evident from the fact that what was left of the manna bred worms and became putrid (Exod. xvi. 20).

10116. *It shall not be eaten.* That this signifies it shall

not be appropriated, is evident from the signification of eating, as appropriating (see above, n. 10106).

10117. *Because it is holy.* That this signifies the Divine, to which it shall not be conjoined, because hence would come profanation, is evident from the signification of holy, as Divine (see above, n. 10111); that it is not conjoined to this is because by what was left of the flesh and of the bread, is signified what was not conjoined (see n. 10114), thus also what is not to be conjoined. That this is the proprium of man, which is nothing but evil, may be seen above (n. 10115), and to conjoin the Divine with the proprium of man, thus with evil, is to profane it (n. 6848, 9298). Hence it is said that whosoever eateth of what is left to the morning profanes the holy of Jehovah, and that that soul shall be cut off from his people (Lev. xix. 7, 8); and also that the flesh of the sacrifice which touched any unclean thing should be burnt with fire (Lev. vii. 19). From this it is now plain that the profanation of what is holy is signified by eating the flesh and bread of the sacrifice on the day following.

10118. *And thou shalt do unto Aaron and to his sons thus.* That this signifies this representative of the glorification of the Lord, and His influx into the heavens and into the church, is evident from the representation of Aaron, as the Lord as to Divine good (see n. 9809); and from the representation of his sons, as the Lord as to Divine spiritual good (n. 10068); and from the signification of doing thus, that is, anointing them and filling their hands, and thereby inaugurating into the priesthood, as that they may represent the Lord as to the glorification of His Human, and influx thence into the heavens and into the church; for anointing was representative of the glorification of His Human, and the filling of the hand was representative of His influx thence into the heavens and the church. That anointing represented the Divine good of the Lord in His Divine Human may be seen above

(n. 9954), consequently glorification, which is the uniting of the Divine Human with the Divine Itself which is called the Father (n. 10053); and that the filling of the hand represented the Divine power of the Lord by Divine truth in the heavens and the church, and its communication and reception there, thus its influx, has also been shown (n. 10019).

10119. *According to all that I have commanded thee.* That this signifies according to the laws of Divine order is evident from the signification of commanding, when spoken of Jehovah, that is, the Lord, as according to the laws of the Divine order; for whatever the Lord commands is according to Divine order, thus according to its laws, since Divine truth proceeding from the Divine good of the Lord in the heavens, thus the Lord there, is order itself. Everything therefore which the Lord commands is a law of order. That the laws of order are Divine truths of the Lord, see above (n. 1728, 2258, 2447, 5703, 7995, 8512, 8700, 8988).

10120. *Seven days shalt thou fill their hand.* That this signifies a representative of the full power of the Lord in the heavens by influx from the Divine good of the Divine love of His Divine Human, is evident from the signification of seven days, as a full state or what is full (see n. 6508, 9228); and from the signification of filling the hand, as representative of the Divine power of the Lord in the heavens, and their communication and reception there (n. 10019). And since this is effected by influx from the Divine good of His Divine love, from His Divine Human, therefore this also is signified.

10121. Verses 36–46. *And a bullock of sin offering thou shalt make every day upon the propitiations: and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to hallow it. Seven days thou shalt make propitiation upon the altar, and shalt hallow it, that the altar may be holy of holies,*

every one that toucheth the altar shall be made holy. And this is what thou shalt offer upon the altar; two lambs sons of a year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings: and a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink offering of the fourth of a hin of wine for the first lamb. And the second lamb thou shalt offer between the evenings, according to the bread offering of the morning, and according to the drink offering thereof thou shalt do thereto, for an odor of rest, an offering made by fire unto Jehovah. And it shall be a continual burnt offering to your generations at the door of the tent of meeting before Jehovah: where I will meet with you, to speak to thee there. And there I will meet with the sons of Israel, and it shall be hallowed in My glory. And I will hallow the tent of meeting, and the altar: Aaron also and his sons will I hallow to perform the priest's office unto Me. And I will dwell in the midst of the sons of Israel, and will be to them for God. And they shall know that I am Jehovah their God, who have brought them out of the land of Egypt, that I may dwell in the midst of them: I am Jehovah their God. "And a bullock of sin offering thou shalt make every day upon the propitiations" signifies the continual removal of evils and of falsities thence in the natural man by means of the good of innocence from the Lord; "and thou shalt cleanse it from sin upon the altar" signifies purification from evils in heaven and in the church; "in making thy propitiation upon it" signifies thereby the capacity for receiving good from the Lord; "and thou shalt anoint it" signifies inauguration to represent the Divine good of love from the Lord in heaven and the church; "to hallow it" signifies thus the Lord there. "Seven days thou shalt make propitiation upon the altar" signifies full influx into heaven and the church; "and shalt hallow it" signifies to receive the Lord; "that the altar may be holy of holies" signifies the

celestial kingdom, where the Lord is present in the good of love; "every one that toucheth the altar shall be made holy" signifies every one who receives the Divine of the Lord. "And this is what thou shalt offer upon the altar" signifies what in general concerns the reception of the Lord in heaven and in the church; "two lambs sons of a year day by day" signifies the good of innocence in every state; "continually" signifies in all Divine worship. "The one lamb thou shalt offer in the morning" signifies removal of evils by the good of innocence from the Lord in a state of love and of light thence in the internal man; "and the other lamb thou shalt offer between the evenings" signifies the like in a state of light and of love in the external man; "and a tenth of fine flour mingled with beaten oil, a fourth of a hin" signifies spiritual good from celestial, sufficient for conjunction; "and a drink offering of the fourth of a hin of wine" signifies spiritual truth sufficient for conjunction; "for the first lamb" signifies this in the internal man. "And the second lamb thou shalt offer between the evenings" signifies removal of evils by the good of innocence from the Lord in a state of love and of light thence in the external man; "according to the bread offering of the morning, and according to the drink offering thereof thou shalt do thereto" signifies spiritual good from the celestial and the truth thereof sufficient for conjunction; "for an odor of rest" signifies perception of peace; "an offering made by fire unto Jehovah" signifies from the Divine love of the Lord. "And it shall be a continual burnt offering" signifies all Divine worship in general; "to your generations" signifies perpetually in the church; "at the door of the tent of meeting" signifies the conjunction of good and truth; "before Jehovah" signifies from the Lord; "where I will meet with you, to speak to thee there" signifies His presence and influx. "And there I will meet with the sons of Israel" signifies the presence of the Lord in the church; "and it shall be hallowed in My glory"

signifies reception of Divine truth from the Lord. "And I will hallow the tent of meeting" signifies reception of the Lord in the lower heavens; "and the altar" signifies reception of the Divine from the Lord in the higher heavens; "Aaron also and his sons will I hallow to perform the priest's office unto Me" signifies a representative of the Lord in both as to the work of salvation. "And I will dwell in the midst of the sons of Israel" signifies the presence of the Lord and His influx by good in heaven and the church; "and will be to them for God" signifies the presence of the Lord and His influx into truth in the church. "And they shall know that I am Jehovah their God" signifies perception that from the Lord is all good and all truth; "who have brought them out of the land of Egypt" signifies salvation from hell by the Lord; "that I may dwell in the midst of them" signifies the Divine of the Lord, that it is the all in all of heaven and the church; "I am Jehovah their God" signifies from which is all the good of love and the truth of faith.

10122. *And a bullock of sin offering thou shalt make every day upon the propitiations.* That this signifies the continual removal of evils and falsities thence in the natural man by means of the good of innocence from the Lord, is evident from the signification of a bullock, as the good of innocence in the natural man (see n. 9391, 9990); and from the signification of sin offering, as purification from evils and falsities thence; for by sin offering is meant sacrifice for sin (n. 10039), and by sacrifice for sin is signified purification from evils and falsities (n. 9938, 9990, 10022, 10053). It is called the removal of evils and falsities thence for the reason that the evils and falsities pertaining to man are not cast out, but only removed—see what is cited above (n. 10057). The signification is further evident from that of every day, as continually; and from the signification of propitiations, as the reception of the good of love and of faith from the Lord after the

2 removal of evils and falsities thence (n. 9506). It is said the removal of evils and falsities thence, because all falsities are from evil, and therefore so far as evil is removed, falsities are removed. The case is this: all things in heaven have reference to good and to truth therefrom, but all things in hell have reference to evil and falsity therefrom; hence likewise in man, all things with him which are from heaven have reference to good and truth, but all things with him which are from hell have reference to evil and falsity. Or, what is the same, all things with man which are from the Lord have reference to what is good and true, but all things which are from man himself have reference to evil and falsity. Now since these are the things to which all things in the universe have reference, and man is a receptacle of them, therefore there are two faculties with man which receive them, one called will, and the other understanding. The will is the receptacle of good or evil, and the understanding is the receptacle of truth or falsity. The will which is from the Lord, which is also called the new will, is the receptacle of good; and the understanding which is from the Lord, which is also called the new understanding, is the receptacle of truth. But the will which is from the proprium of man, and is also called the old will, is the receptacle of evil, and the understanding which is from the proprium of man, and is also called the old understanding, is the receptacle of falsity. Into this latter understanding and will man is born from his parents; but into the former understanding and will man is born from the Lord, as comes about when he is being regenerated. For when man is being regenerated,
3 he is conceived and born anew. Man is so created that the will and the understanding make one, so that those two together constitute one man; for understanding is given to man that he may understand truth, but to the end that it may be implanted in the will and become good, and so far as it becomes of the will, so far it is in the man.

The will is the inmost of man and is the *esse* of his life, but the understanding is the exterior and exists from the will; for what a man wills, this he loves, and what he loves, this he feels enjoyable, and therefore calls good; while the understanding favors it and confirms it by reasons, and calls these truths. Hence the will and the understanding make one in reality, but it appears otherwise, as when man understands what is true, and yet wills what is evil. Nevertheless, when left to himself and thinking from himself, he understands altogether as he wills, that is, as he loves. That a man who wills what is evil can still speak 4
what is true, and also do what is good, is from hypocrisy, which truth and good serve as means. Such a man, if those means are taken away from him and he is left in freedom, rushes into evils according to the lust of his will, and favors them by his intellectual faculty. This is especially manifest from such persons in the other life, where every one comes into a state similar to that of his will; and then they who have not received a new will from the Lord rush into evils of every kind and think such things as favor evils, however in the world they have spoken and acted altogether otherwise. For the law of Divine order is, that the will and the understanding should make one mind, thus one man; consequently that the whole man should be either in heaven or in hell, and not hang between the two, that is, with the eye look to what is of heaven, and with the heart to what is of hell. By the heart is meant the will, and by the eye the understanding.

10123. *And thou shalt cleanse it from sin upon the altar.* That this signifies purification from evils in heaven and in the church, is evident from the signification of cleansing, as purifying, and from the signification of sin, as evil, for all evil from man is called sin; and from the signification of the altar, as representative of the Lord as to Divine good and the worship of Him (see n. 9714, 9964), here as to Divine good in heaven and in the church. Since the sub-

ject is still the influx, presence, and reception of the Lord there, by the altar is also signified heaven and the church as to reception of Divine good from the Lord there; for it is the Divine of the Lord which makes heaven and the church, since the Lord dwells there in His own, and not in the proprium of man. Consequently, by the altar is likewise signified the man himself in whom is heaven, or in whom is the church, thus in whom is the Lord; and abstractly from person the altar is the good itself which is from the Lord with the angels of heaven and with the men
2 of the church. In these senses the altar is spoken of in the Apocalypse: *And there was given to me a reed like unto a staff; and the angel stood, saying . . . Measure the temple of God, and the altar, and them that worship in it* (xi. 1). In this passage the temple of God and the altar are heaven and the church, the temple is the spiritual church, and the altar is the celestial church; to measure is to learn the quantity and quality of truth and good, therefore it is not only said, Measure the temple and the altar, but also those who worship in it. That the temple is the spiritual church may be seen above (n. 3720); and that to measure is to learn the state of a thing as to truth
3 and good (n. 9603). Again: *And I heard another angel out of the altar saying, Yea, Lord God Almighty, true and just are Thy judgments* (xvi. 7). Out of the altar is from the inmost heaven, where celestial good reigns: celestial good is the good of love to the Lord. And in Jeremiah: *The Lord hath cast off His altar, He hath abhorred His sanctuary* (Lam. ii. 7)—where to cast off the altar and the sanctuary is everything of the church, the altar being everything as to good, and the sanctuary everything as to truth.

10124. *In making thy propitiation upon it.* That this signifies thereby the capacity for receiving good from the Lord, is evident from the signification of making propitiation upon the altar, as after the removal of evils and their

falsities the implanting of good from the Lord, and its reception by the man of the church and the angel of heaven (see n. 9506); for by the altar — as was shown just above (n. 10123) — is signified heaven and the church as to the reception of good from the Lord. Since by the altar is signified heaven and the church where celestial good reigns, which is the good of love from the Lord to the Lord, it must be briefly told how it is with the reception of good in the celestial kingdom. That heaven is distinguished into two kingdoms, one of which is called the celestial and the other the spiritual kingdom, has been frequently said above. In each kingdom good is implanted by means of truth, but with those who are in the spiritual kingdom good is implanted by truth in the intellectual part, whereas with those who are in the celestial kingdom good is implanted by means of truth in the voluntary part. The implanting of good by truth with those who are in the spiritual kingdom is effected differently than with those who are in the celestial kingdom. With those who are in the spiritual kingdom truth is implanted in the external or natural man, and there first becomes knowledge, and so far as man is affected by it and forms his life according to it, it is called forth into the intellectual and becomes faith and at the same time charity toward the neighbor. This charity constitutes his new voluntary, and this faith his new intellectual, and both his conscience. But with those who are in the celestial kingdom truth does not become knowledge, nor faith, nor conscience; but it becomes reception in the good of love; and so far as the life is formed according to it, it becomes perception, which grows and is perfected with them according to love, and this day by day while they are ignorant of it, almost as with infants. It is brought about while they are ignorant of it because it does not remain as knowledge in their memory, neither does it tarry as something intellectual in the thought, but it passes directly into the voluntary and becomes of the

life. Such persons therefore do not see truth, but perceive it; and they perceive it in such degree and quality as is in agreement with the good of love from the Lord to the Lord in which they are; hence there is much difference in the degree and quality of their perception. And because they perceive truth from good, they in no wise confirm it by reasons, but when truths are in question, they say only,
3 Yea, yea, or Nay, nay. These are they who are meant by the Lord in Matthew: *Let your speech be, Yea, yea, Nay, nay: whatsoever is more than these is of evil* (v. 37). To reason about truth whether it be so is not from good, since in such case truth is not perceived, but only believed from authority, and thence from confirmation by one's self. What a man believes from authority is of others in himself, and not his own; and what is only so believed from confirmation appears after confirmation as truth, though it should be false — as may be very evident from the faith of every sort of religion, and from the variety in the whole globe. From this may be seen plainly the difference and its quality between those who are in the celestial kingdom of the Lord and those who are in His spiritual kingdom. The cause of the difference is that the former turn the truths of the church immediately into goods by life, but the latter abide in truths and prefer faith to life. They who turn the truths of the church immediately into goods by life, thus who are of the celestial kingdom, are described by the Lord in Mark (iv. 26–29), and elsewhere. Concerning the difference between the celestial kingdom and the spiritual kingdom, see what is cited above (n. 9277).

10125. *And thou shalt anoint it.* That this signifies inauguration to represent the Divine good of love from the Lord in heaven and the church, is evident from the signification of anointing, as inauguration to represent the Lord as to the Divine good of the Divine love from His Divine Human (see n. 9474, 9954, 10019); in this case from the Lord in heaven and in the church, for the subject is His

influx and reception there. Whatever represents the Lord represents Him also in the men of the church and in the angels of heaven, thus heaven and the church, since the men in whom the church is constitute the church in general, and the angels in whom heaven is constitute heaven in general. But still the men viewed in themselves do not constitute the church, but the Lord in them; and so neither do the angels viewed in themselves constitute heaven, but the Lord in them. For the Lord does not dwell in anything of the man's and angel's own; but in His own with them; hence it is that when the church and heaven is spoken of, the Divine of the Lord is meant with those who are there, from which it is plain how it ought to be apprehended that the Lord is the all in all of heaven and the church, and that the Lord Himself is heaven and the church. This is also manifest from the doctrine known and received in the Christian world, that all the good of faith and of love is from God, and nothing from man, and that whatever is from man as from himself, is not good. Hence also no one has merit nor justice from anything of his own. This is said in order that it may be known 2
what the Lord is in heaven and in the church, thus what heaven and the church are; and hence what representative of Him is meant by the altar and its anointing, here described. All things were anointed which were to represent the Lord and the Divine things which are from the Lord, as the altar, the tent of meeting, the tables which were therein, the candlestick, the ark, Aaron himself, his sons, and their garments; and when these were anointed, they were called holy. Not that the oil induced any holiness, but because they thus represented Divine things from the Lord, which alone are holy. Oil was applied to that use because oil signified the good of love, and the Divine good of the Divine love is the Divine Itself, for it is the *Esse* itself of all things; and thus to represent it inauguration was effected by oil. The Divine Itself which is the *Esse*

of all things was in the Lord alone, for He was conceived of Jehovah; and every man has from his father the *esse* of his life, which is called his soul. Hence it is evident that the Divine good of the Divine love was in the Human of the Lord, as the soul of a father in a son. And because with man nothing lives but his soul, for the body without the soul does not live, and because everything of the body is produced from the soul, thus to the image of it, in order that the soul may be in adequate condition and adapted to functions in the ultimates of order, which are in the world, it hence follows that the *Esse* itself in the Human of the Lord was Jehovah, which is the Divine good of the Divine love. And what is the *Esse* of life, this makes everything which thence exists after its own likeness; and so the Lord, from the Divine Itself which was in Him, thus which was His, made also His Human the Divine good of the
3 Divine love. In the Athanasian creed also, which contains the faith received throughout the Christian world, it is said, "As the body and the soul is one man, so the Divine and the Human in the Lord is one Christ." He therefore who is acquainted with the union of the soul in the body, and the image of the former in the latter, may in some measure know the union of the Divine and the Human in the Lord, and the image of the one in the other; and hence might know that the Divine which is called the Father, and the Human which is called the Son, were one, and the one in the other, that is, the Father in Him and He in the Father—according to the Lord's words in John (x. 30; xiv. 10, 11). But because at this day it is not known what the soul is, and scarce known that it is from the father, and that the body is its image, and that the two are one as prior and posterior, or as *esse* and what thence exists, therefore man has separated the Divine from the Human in the Lord, and has distinguished them into two natures, and thence has conceived no other idea of the Human of the Lord than as of the human of a man; when

yet the soul of a man from his father is finite, and has evil in it from inheritance, whereas the soul of the Lord, being from Jehovah, was infinite, and was nothing else than the Divine good of the Divine love, and hence His Human after the glorification was not as the human of a man. For this reason the Lord took up into heaven all His 4
Human glorified, that is, made Divine from Himself, and left nothing of it in the sepulchre, otherwise than is the case with man. That the Lord glorified His body itself even to its ultimates which are the bones and the flesh, the Lord also manifested to His disciples, in saying: *Behold My hands and My feet that it is I Myself. Handle Me and see, for a spirit hath not flesh and bones as ye see Me have* (Luke xxiv. 39); and still He entered through doors that were shut, and after He had manifested Himself became again invisible (John xx. 19: Luke xxiv. 31). These things have been said that it may be known that the Lord alone as to His Human was the Anointed of Jehovah; not indeed anointed with oil, but with the Divine good itself of the Divine love, which is signified by oil, and which was represented by anointing (n. 9954).

10126. *To hallow it.* That this signifies thus the Lord there is evident from the signification of hallowing, as representing the Lord and the holy things which are from Him, thus His presence in heaven and in the church (see above, n. 10111). What is represented is signified in the internal sense. The Word in the letter consists of representatives of celestial and spiritual things, which are of heaven and the church, and therefore in the internal sense those are signified. Hence the Word of the Lord may be called as it were heaven in outmosts, for in the outmosts of heaven all things which are seen and heard are representatives of such things as angels in the higher heavens are speaking and thinking, all which have reference to the truths of faith and to the goods of love. That in the outmosts of heaven such things are representative, is because

they who are in the outmosts of heaven do not apprehend the interior things of angelic wisdom, but only such things as represent them. It is also according to Divine order that when higher things flow down into lower, they are turned into such as are similar, and are thus presented before the external sense, in this way accommodated to the apprehension of every one. Thus it is that the Word in outmosts, that is, in the sense of the letter, is representative, and hence significative of celestial and spiritual things which are in the higher heavens, and hereby presented in form accommodated to the apprehension of men. Thus in this sense it serves the heavens for a basis and foundation.

10127. *Seven days thou shalt make propitiation upon the altar.* That this signifies full influx into heaven and the church is evident from the signification of seven days, as what is full—of which in what follows; from the signification of making propitiation, as purifying from evils and falsities thence—of which also below; and from the signification of the altar, as a representative of the Divine Human of the Lord as to Divine good (n. 9388, 9389, 9714, 9964), here in heaven and in the church (n. 10123). The sacrifice of the bullock for propitiating and hallowing the altar was to be offered seven days, because seven days signified an entire period from beginning to end, greater or less, the same as a week; hence also seven days signify what is full. The number three likewise signifies an entire period from beginning to end, and hence also what is full; but with this difference, that seven is said of anything holy,
2 but three of anything whatever. It is to be known that all numbers in the Word signify things, which is very well known in the other life, where at times papers are let down from heaven to the spirits beneath full of numbers, and such spirits as receive influx from the Lord know from the numbers the things signified in continuous series, as if written with letters. Such papers it has also been given to me sometimes to see; and it was said likewise that some

of the most ancient people, who as to their interiors were in consort with the angels, enfolded and stored up in numbers as a memorial for themselves, things of their church and heavenly arcana. Hence it may be evident that all numbers in the Word are significative of things, for in the Word there is not the smallest expression which is not significant, since it was written not only for men, but also at the same time for angels in heaven; thereby the Word is Divine as it passes through all the heavens. That all 3
numbers in the Word signify things, may be seen above (n. 575, 1963, 1988, 2075, 2252, 3252, 4364, 4495, 4670, 5265, 6175, 9659); also that seven in the Word involves what is holy (n. 395, 433, 716, 881, 5265, 5268), and an entire period from beginning to end, thus a full state (n. 6508, 9228); and that a week has a similar meaning (n. 2044, 3845), and also the number three (n. 2788, 4495, 4901, 5123, 5159, 7715, 9198, 9488, 9489, 9825).
As to propitiating, this signifies purification from evils and 4
their falsities, or what is the same, their removal; and since propitiating and expiating have this signification, they also involve the implanting of good and truth, and the conjunction of both by the Lord. That these are involved is because so far as man is purified from evils and falsities, so far good and truth are implanted and conjoined by the Lord. Wherefore the one being given, the other also is given, for the Lord is present with every man with the good of love, because He loves all, and from love wishes to conjoin them to Himself, which is effected by the good of love and the truth of faith; but evils and their falsities which man appropriates to himself by a life of evil, oppose and hinder influx; from this it is plain what is meant by propitiation and expiation (see also n. 9506).

10128. *And shalt hallow it.* That this signifies to receive the Lord, is evident from the signification of being hallowed, as reception of the Lord. That being hallowed is reception of the Lord, is because the Lord alone is holy,

and hence whatever proceeds from the Lord is holy; therefore so far as man receives good, and with good truth from the Lord, which are holy, so far he receives the Lord; since whether we speak of receiving good and truth from the Lord, or receiving the Lord, it is the same. For good and truth are of the Lord, because from Him, thus they are the Lord in heaven and the church. That the Lord alone is holy, and that all the holy proceeds from Him, and hence that to receive Him is to be hallowed, may be seen above (n. 9229, 9479, 9680, 9818, 9820, 9956, 9988, 10069). That to be hallowed is reception of the Lord, is also plain from this, that it is said, thou shalt make propitiation and hallow; for by making propitiation or expiating is signified purification from evils and falsities thence, and at the same time the implanting of truth and good from the Lord (n. 10127). Implanting of truth and good from the Lord is the reception of Him, thus being hallowed — as above in this chapter: *They shall eat those things wherein expiation was made, to fill their hand, to hallow them* (verse 33) — where by expiation is signified purification from evils and their falsities (n. 9506, 10109); by filling the hand is signified implanting good and truth, and conjoining them (n. 10076); thus by being hallowed is signified receiving good and truth from the Lord (see n. 10111).

10129. *That the altar may be holy of holies.* That this signifies the celestial kingdom, where the Lord is present in the good of love, is evident from the signification of the altar, as a representative of the Lord as to Divine good (see n. 9388, 9389, 9714, 9964), here as to Divine good in heaven and the church (n. 10123); and from the signification of holy of holies, as celestial good, or the good of love from the Lord. That it is the celestial kingdom which is here signified by the altar, and the good in that kingdom which is signified by holy of holies, is because in that kingdom is received the good of love from the Lord

to the Lord, which is celestial good. For there are two kingdoms into which the heavens are distinguished, the celestial kingdom and the spiritual kingdom; in the celestial kingdom is received the good of love from the Lord to the Lord, and in the spiritual is received the good of charity toward the neighbor from the Lord—see what is cited above (n. 9277, 9680, 10068). By the altar is represented the celestial kingdom, or, what is the same, the Lord is represented where He is present in the good of love; and by the tent of meeting without the veil is represented the spiritual kingdom, or, what is the same, the Lord is represented where He is present in the good of charity toward the neighbor. The good of the spiritual kingdom or spiritual good is called holy, but the good of the celestial kingdom or celestial good is called holy of holies. Celestial good, which is the good of love from the Lord to the Lord, is called holy of holies, because the Lord by that good flows in immediately into the heavens, but by spiritual good, which is the good of charity toward the neighbor, He flows in mediately through celestial good (n. 9473, 9683, 9873, 9992, 10005). It is said, flows in, because the Lord is above the heavens, and thence flows in (n. 10106); and still He is present in the heavens. That celestial good, which is the good of love from the Lord to the Lord, is meant by holy of holies, is evident from the passages in the Word where mention is made of the holy of holies—as in Moses: *The veil shall divide unto you between the holy and the holy of holies. And thou shalt put the mercy-seat upon the ark of the Testimony in the holy of holies* (Exod. xxvi. 33, 34). From this it is plain that that part of the tent is called holy which was without the veil, and that part holy of holies which was within the veil. That the tent or dwelling without the veil represented the spiritual kingdom of the Lord or the middle heaven, and that the tent or dwelling within the veil represented the celestial kingdom of the Lord, has been shown above

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(n. 9457, 9481, 9485, 10001, 10025); that part of the tent which was within the veil is called the sanctuary of holiness (Lev. xvi. 33). Because by the ark in which was the Testimony and upon which was the mercy-seat, was represented the inmost heaven where celestial good reigns, therefore the inmost part [*adytum*] of the temple, where the ark of the covenant was, is also called the holy of
4 holies (1 Kings vi. 16; viii. 6). The bread and the bread offering, because they signified the good of love from the Lord to the Lord, which is celestial good, are also called holy of holies in Moses, where it is said that the bread of Presence shall be eaten by Aaron and his sons in the holy place, because it is the holy of holies of offerings made by fire to Jehovah (Lev. xxiv. 9); that the bread of Presence signifies celestial good, see above (n. 9545). Again: *The residue of the bread offering shall be for Aaron and his sons, the holy of holies of offerings made by fire to Jehovah* (Lev. ii. 3, 10). That the bread offering, which was unleavened bread, the cakes, and the unleavened wafers tempered with oil, were celestial good, or the good of love, may be seen above (n. 4581, 9992,
5 10079). Again it is said that every bread offering, every sacrifice of sin and of guilt, which was for Aaron and his sons, was holy of holies to Jehovah (Num. xviii. 9). Those things were called holy of holies because those sacrifices signified purification from evils, and all purification from evils is effected in a state of the good of innocence, which good is also celestial good; wherefore in the sacrifices of sin and of guilt were offered lambs, rams, bullocks, or turtle-doves—as is evident in Leviticus (chap. iv. v.); and by those animals that good is signified. That it is signified by lambs, see above (n. 3994, 3519, 7840), by rams (see n. 10042), and by bullocks (n. 9391): that it is signified by turtle-doves, is plain from the passages in the Word where they are named. That purification from evils and regeneration is effected in a state of innocence, see also above

(n. 10021). For this reason those sacrifices are also called holy of holies in Leviticus (vi. 17; vii. 6; x. 17; xiv. 13). That the altar of burnt offering represented the 6
Lord as to the good of love and its reception by angels and man, has been shown above, and therefore it is thus spoken of in Moses: *Thou shalt anoint . . . the altar of burnt offering, with all the vessels thereof, and the laver and the base thereof. And thou shalt hallow them, that they may be holy of holies: whosoever toucheth them shall make himself holy* (Exod. xxx. 29). The incense, a portion of which 7
was put before the Testimony in the tent of meeting, is also called holy of holies (Exod. xxx. 36), because it signified celestial good in outmosts, and all things which proceed from that good (n. 9475). And in Ezekiel: *This is the law of the house, upon the top of the mountain the whole border thereof round about shall be holy of holies* (xliii. 12). The house with the border round about it is called holy of holies because by the house of God is signified the celestial kingdom, and in the supreme sense the Lord as to the good of love (n. 3720); hence also it is said upon the top of the mountain, for by the top or head of the mountain the same is signified (n. 6435, 9422, 9434). And in 8
Daniel: *Seventy weeks are decreed upon My people and the holy city . . . to seal up the vision and the prophet, and to anoint the holy of holies* (ix. 24) — speaking of the coming of the Lord, Who alone is the anointed of Jehovah and alone holy, and also as to His Human is the Divine good of Divine love, thus the holy of holies. That the Lord as to the Divine Human is alone the anointed of Jehovah may be seen above (n. 9954); and that He alone is holy (n. 9229); and that He is the Divine good of the Divine love (as cited n. 9199). That celestial good is holy of 9
holies, but spiritual good is holy, is because celestial good is inmost good, and therefore also is the good of the inmost heaven; whereas spiritual good is good thence proceeding, and is therefore the good of the middle heaven, which is so

far good and hence is so far holy as it has in it celestial good; for this latter flows into it and conceives it and begets it, as a father his son. By celestial good is meant the good of love from the Lord to the Lord, and by spiritual good is meant the good of charity toward the neighbor from the Lord. The very good of love to the Lord from the Lord is holy of holies, because the Lord conjoins Himself by it immediately; but the good of charity toward the neighbor is holy, because the Lord conjoins Himself by it mediately and only also so far as it has in it the good of love from the Lord. The good of love to the Lord from the Lord is in all the good of charity which is genuine, and likewise in all the good of faith which is genuine, inasmuch as it flows in from the Lord; for no one can love the neighbor and from love do good to him from himself, but from the Lord, and no one can believe in God from himself, but from the Lord. Therefore when the Lord is acknowledged and the neighbor is loved, then the Lord is in the love toward the neighbor, however little the man may know it. This also is meant by the words of the Lord in Matthew: the just answered, *Lord, when saw we Thee a hungered, and fed Thee? or thirsting and gave Thee drink? . . . when saw we Thee sick, or in prison, and came unto Thee? And the King shall say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me* (xxv. 37–40). From this it is plain that the Lord is in the good of charity and is that good, even though they who are in that good are ignorant of it. By brethren in the proximate sense are meant those who are in the good of charity, and in a sense abstracted from person the brethren of the Lord are the goods themselves of charity (see n. 5063–5071).

10130. *Every one that toucheth the altar shall be made holy.* That this signifies every one who receives the Divine of the Lord, is evident from the signification of

touching, as communication, transference, and reception—of which in what follows; and from the signification of the altar, as a representative of the Lord as to the good of love, here in heaven and in the church—see above (n. 10129); and from the signification of being made holy, as receiving the Divine of the Lord—see also above (n. 10128). That touching is communication, transference, and reception, is because the interiors of man go forth by externals, expecially by touch, and thereby communicate and transfer themselves to another, and so far as the will of the other is in agreement and makes one, they are received. Whether we speak of the will or of the love, it is the same, for what is of the love of man is also of his will; from this also it follows that the interiors of man, which are of his love and the thought thence, put themselves forth by touch, and thus communicate and transfer themselves to another; and so far as the other loves the person, or the things which the person speaks or acts, so far they are received. This especially manifests itself in the other life, for all in that life act from the heart, that is, from the will or love; and it is not allowed to act from gestures apart from the will and love, nor to speak from the mouth with dissimulation, that is, separately from the thought of the heart. It is there manifest how the interiors communicate and transfer themselves to another by touch; and how another receives them according to his love. The will or love of every one constitutes the whole man there, and the sphere of life thence flows forth from him as an exhalation or vapor, and encompasses him, and makes as it were himself around him; scarce otherwise than as the effluvium about plants in the world, which is also perceived at a distance by odors; also about animals, of which a sagacious dog is exquisitely sensible. That such an effluvium also diffuses itself from every man is known from much experience; but when man lays aside his body and becomes a spirit or angel, then the effluvium

or exhalation is not material, as in the world, but is spiritual flowing forth from his love. This then forms a sphere around him which causes his quality to be perceived by others at a distance — concerning this sphere see what was
3 shown in the passages cited above (n. 9606). Since this sphere is communicated with another, and is there transferred to him, and is received by the other according to his love, hence many wonderful things there exist, which are unknown to man in the world — as First: that all presence is according to similarity of love and all absence according to dissimilarity. Second: that all are consociated according to loves; they who are in love to the Lord from the Lord in the inmost heaven; they who are in love toward the neighbor from the Lord in the middle heaven; they who are in the obedience of faith, that is, who do the truth for the sake of truth, in the outmost heaven; but they who are in the love of self and of the world, that is, who do what they do for the sake of themselves and the
4 world as ends, are consociated in hell. Third: that all turn their eyes to those whom they love; they who love the Lord turn their eyes to the Lord as their Sun; they who love the neighbor from the Lord turn their eyes to the Lord as their Moon; and in like manner they who do the truth for the sake of truth. Concerning the Lord as the Sun and as the Moon, see what was shown above (n. 1521, 1529–1531, 3636, 3643, 4060, 4321, 5097, 5377, 7078, 7083, 7171, 8644, 8812). And what is wonderful, in whatever direction they turn or to whatever quarter, they still have the Lord before them. It is the opposite with those who are in hell, since the more they are in the love of self and in the love of the world, the more they turn from the Lord and have Him at the back: this also in whatever direction or to whatever quarter they
5 turn. Fourth: when an angel of heaven fixes his sight upon others, then his interiors are communicated and transferred to them, according to the degree and quality of

his love, and are received by them according to the quality and degree of their love. Whence if the sight of an angel of heaven be fixed upon the good, the effect is gladness and joy; but if upon the evil, the effect is grief and pain. That by the touch of the hand is also signified communi- 6
cation, transference, and reception, is because the activity of the whole body is collected into the arms and hands, and interiors are expressed in the Word by exteriors; hence by the arms, the hands, and especially by the right hand, is signified power—see what was cited above (n. 10019, 10023, 10076); and hence by the hand is signified whatever is of the man, thus the whole man so far as acting—as cited above (n. 10019). Moreover, that all the outer senses, sight, hearing, taste, and smell, relate to touch and are kinds of touch, is known to men of science. That by touching is signified communication, 7
transference, and reception, is evident from several passages in the Word, of which may be presented the following—in Moses: *Thou shalt anoint the tent of meeting, and the ark of the Testimony, and the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, and the altar of burnt offering with all the vessels thereof, and the laver and the base thereof, and thou shalt hallow them that they may be holy of holies: whosoever toucheth them shall make himself holy* (Exod. xxx. 26–29). Again it is said that everything which hath touched the residue of the bread offering, and the residue of the flesh of the sacrifices, which are for Aaron and his sons, shall be holy (Lev. vi. 18, 27). And in Daniel it is said that the angel touched him, and took him and lifted him up on his knees; and touched his lips, and opened his mouth; and touched him again, and strengthened him (x. 10, 16, 18). In Isaiah: *One of the seraphim with a burning coal touched my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged* (vi. 7). In Jeremiah: *Jehovah put*

forth His hand, and touched my mouth: and Jehovah said unto me, Behold, I have put My words in thy mouth (i. 9). In Matthew: *Jesus stretched forth His hand to the leper, and touched him, saying, I will; be thou clean. And*
8 *straightway his leprosy was cleansed* (viii. 3). And in the same chapter: *Jesus saw Peter's wife's mother lying sick of a fever. And he touched her hand, and the fever left her* (verses 14, 15). Again: *Jesus touched the eyes of the blind . . . and their eyes were opened* (ix. 29, 30). Again: *Jesus touched the eyes of the* two blind men, *and straightway they received their sight* (xx. 34). And in Luke: Jesus touched the ear of the wounded man and healed him (xxii. 51). In Mark: They brought to Jesus those who were sick, *that they might touch if it were but the border of His garment: and as many as touched were made whole* (vi. 56; Matt. xiv. 36). In Luke: A woman suffering from an issue of blood *touched the border of His garment: and immediately the issue of her blood was stanched. And Jesus said, Who is it that touched Me? . . . Some one did touch Me: I perceived that power had gone forth from Me* (viii. 44–48). And in Mark: *They brought little children unto Jesus, that He should touch them. . . . And He took them up in His arms, laid His hands upon them, and blessed them* (x. 13, 16). From these passages it is plain that by touching is signified communication, trans-
9 ference, and reception. So with things unclean, by which in the internal sense are signified evils and falsities which are from the hells—as in Moses: *He that toucheth the dead body of any man, shall be unclean seven days. . . . Whosoever toucheth the dead body of any man that is dead, and hath not purified himself, defileth the dwelling of Jehovah; therefore that soul shall be cut off from Israel. . . . Whosoever hath touched on the open field one pierced with a sword, or a dead body, or the bone of a man, or a grave, shall be unclean seven days. . . . He that toucheth the water of separation shall be unclean until even. What-*

soever the unclean person hath touched shall become unclean; and the soul that hath touched it shall be unclean until even (Num. xix. 11, 13, 16, 21, 22). Again: He who toucheth unclean beasts, unclean creeping things, shall be unclean until the even; everything on which [the unclean beast when dead] shall fall, shall be unclean, whether it be vessel of wood, or garment, or vessel of water, vessel of pottery, also food, drink, an oven, a fountain, a cistern, a receptacle of water, they shall be unclean (Lev. xi. 31–36; also v. 2, 3; vii. 21). Again 10
in the fifteenth chapter of Leviticus—He that hath an issue is unclean; and also the man who hath touched his bed; or hath sat upon a vessel on which he that hath an issue hath sat; or hath touched his flesh or his garments; or if he that is affected with an issue hath spit upon him though clean. The chariot on which he is carried, the vessel of pottery, the vessel of wood, shall be unclean. So also he who hath touched a leper (Lev. xxii. 4). Again: If there shall fall anything from an unclean dead animal upon seed of the sower, which is sown, the seed shall be clean; but if water hath been put upon the seed, and a dead body shall fall upon it, it shall be unclean (Lev. xi. 37, 38). By those unclean things are signified various kinds of evils and falsities thence which are from hell and which are communicated, transferred, and received; the several unclean things signify each some specific evil; for evils which are unclean render man so, as they infect his soul; also from evil spirits and genii flow forth the evils of their heart, and according to the persuasions of evil they infect those who are present. This contagion is what is signified by the touch of unclean things. And in Moses: *Of the fruit of the tree which is* 11
in the midst of the garden . . . Ye shall not eat of it, neither shall ye touch it, lest ye die (Gen. iii. 3). Again: The angel who wrestled with Jacob, *saw that he prevailed not against him, and he touched the hollow of his thigh*

and the hollow of the thigh was out of joint (Gen. xxxii. 25). Again: Moses said that they should not touch anything which belonged to Korah, Dathan, and Abiram, lest they should be consumed for all their sins (Num. xvi. 26). And in Isaiah: *Depart ye, depart ye . . . touch no unclean thing: go ye out of the midst of her: be ye clean, ye that bear the vessels of Jehovah* (lii. 11). And in Jeremiah: *They have wandered as blind men in the streets, they are polluted with blood;* those things which they cannot, they touch with their garments. *Depart ye, they cry unto them, he is unclean: depart, touch not* (Lam. iv. 14, 15). And in Haggai: *If a man shall bear the flesh of holiness in the skirt of his garment, and with his skirt do touch bread, or wine, or oil, or any food, it shall not become holy. . . . If one unclean in soul shall touch any of those things, still he shall be unclean* (ii. 12–14). And in Hosea: *Forswearing, and lying, and killing, and stealing, and committing adultery, they commit robbery, and bloods touch bloods; therefore the land shall mourn* (iv. 2, 3).

10131. *And this is what thou shalt offer upon the altar.* That this signifies what in general concerns the reception of the Lord in heaven and the church, is evident from the signification of, this is what thou shalt offer upon the altar, as that in general it concerns the reception of the Lord in the heavens. For by the altar is signified the Divine of the Lord in the heavens (see n. 10129); thus also the reception of Him; and by this thou shalt offer upon it, is signified what in general concerns it. This is so because what follows is as to the daily burnt offerings, and by them is represented in general what concerns the reception of the Lord, for by lambs is signified the good of innocence, and the good of innocence alone receives the Lord, since without the good of innocence love to the Lord is not given, nor charity toward the neighbor, nor faith which hath life in it, nor in general any good containing what is Divine — see what is cited above

(n. 10021). This is why by this thou shalt offer upon the altar, is signified what in general concerns the reception of the Lord in heaven and the church. When heaven is spoken of, the church is also meant, for the heaven of the Lord on earth is the church, and in whomsoever the church is, in him also is heaven; for the Lord is in him, and where the Lord is, there is heaven. The church also makes one with heaven, for one hangs upon the other by an indissoluble connection. It is the Word which conjoins; in the Word is the Lord, and the Lord is the Word (John i. 1, and following verses).

10132. *Two lambs sons of a year day by day.* That this signifies the good of innocence in every state, is evident from the signification of lambs, as the good of innocence, of which below; from the signification of lambs sons of a year, as the quality of infancy in which nevertheless truths are implanted—of which also below; and from the signification of day by day, as in every state. For by day is signified state, and by the morning of the day and by its evening in which the burnt offerings of lambs were offered, is signified every state. That day means state, see above (n. 893, 2788, 3462, 3785, 4850, 7680); and that changes of states are as the changes of the day to morning, mid-day, evening, night, and again morning (see n. 5672, 5962, 6110, 8426). That lambs are the good of a innocence is evident from the passages in the Word where lambs are mentioned—as in Isaiah: *The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them . . . the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den; they shall not hurt nor destroy in all My holy mountain. . . . And it shall come to pass in that day that the root of Jesse, which standeth for an ensign of the people, the nations shall seek and his rest shall be glory* (xi. 6, 8–10). In this passage is de-

scribed the state of peace and innocence in the heavens and the church after the Lord came into the world; and since a state of peace and innocence is described, mention is made of a lamb, kid, and calf, also of a little child, a sucking child, and a weaned child, and by them all is signified the good of innocence — the inmost good of innocence by a lamb, the interior good of innocence by a kid, and the exterior good of innocence by a calf; the like is signified by a child, a sucking child, and a weaned child; the holy mountain is heaven and the church where the good of innocence is; the nations are they who are in that good; the root of Jesse is the Lord from Whom that good is; the good of love from Him to Him, which is also called celestial good, is the good of innocence.

3 That a lamb is the good of innocence in general, and in particular the inmost good of innocence, is evident from its being named first, also from this that the Lord Himself is called a Lamb, as will be seen in what follows. That a kid is the interior good of innocence, see above (n. 3519, 4871); and that a calf or a bullock is the exterior good of innocence (n. 430, 9391); a child innocence (n. 5236); and so a sucking child, a weaned child or infant (n. 430, 2280, 3183, 3494, 5608). The holy mountain is where the good of love to the Lord is (see n. 6435, 8758); and nations are those who are in that good (n. 1416, 6005). That the good of love to the Lord, which is called celestial, is the good of innocence, is evident from those who are in the inmost heaven, who because they are in that good appear naked as infants, for the reason that nakedness is innocence, and likewise infancy — see what is cited above (n. 9262, and n. 3887,

4 5608). It is said that the wolf shall dwell with the lamb, because by wolf are signified those who are against innocence, as also in the same prophet: *The wolf and the lamb shall feed together. . . . They shall not hurt nor destroy in all My holy mountain* (lxv. 25); and in Luke,

Jesus said to the disciples whom He sent forth, *Behold I send you forth as lambs in the midst of wolves* (x. 3). Since the Lord when in the world as to His Human was 5
innocence itself, and since therefore all innocence proceeds from Him, the Lord is called the Lamb, and the Lamb of God—as in Isaiah: *Send ye the lamb for the ruler of the land from Petra toward the wilderness unto the mount of the daughter of Zion* (xvi. 1). Again: *He was oppressed, and He was afflicted, and He opened not His mouth; He is led as a lamb to the slaughter* (liii. 7). And in John: John the Baptist saw Jesus coming, *and said, Behold, the Lamb of God, which taketh away the sin of the world* (i. 29, 36). And in the Apocalypse: *The Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters* (vii. 17); and again; *These are they who were not defiled with women . . . these are they that follow the Lamb whithersoever He goeth: these were bought from among men, first-fruits to God and the Lamb* (xiv. 4); besides many other passages in the Apocalypse (as v. 6, 8, 12, 13; vi. 1, 16; vii. 9, 10, 14; xii. 11; xiii. 8; xiv. 1; xv. 3; xvii. 14; xix. 7, 9; xxi. 9, 14, 22, 23, 27; xxii. 1, 3). Because lambs are 6
those who are in innocence, therefore the Lord said to Peter, first, *Feed My lambs*, and afterward, *Feed My sheep*, and again, *Feed My sheep* (John xxi. 15–17). Lambs here are those who are in the good of love to the Lord, for these are in the good of innocence more than others; but sheep are those who are in the good of charity toward the neighbor and who are in the good of faith. The like 7
is signified by lambs in Isaiah: *Behold the Lord Jehovih cometh as a mighty one, and His arm shall rule for Him. . . . He shall feed His flock like a shepherd, He shall gather the lambs in His arm and carry them in His bosom, and shall gently lead the sucklings* (xl. 10, 11). That these things were said of the Lord is plain, because by lambs are meant those who are in love to Him, thus in

the good of innocence, wherefore it is said that He will gather them in His arm, and carry them in His bosom; for they are conjoined to the Lord by love, and love is spiritual conjunction; and for this reason it is also added that He will gently lead the sucklings, for sucklings and infants are those who are in the good of innocence (see
8 n. 430, 2280, 3183, 3494). From this may now be evident what is signified by the burnt offerings and sacrifices of lambs, and why they were to be made every day, every sabbath, every new moon, and at every festival, and every day on the feast of the passover; and why at the feast of the passover the lamb which was called the paschal lamb was to be eaten, of which it is thus written in Moses: *This month shall be the head of months: it shall be the first month of the year to you* . . . ye shall take a male of the lambs or of the kids. *And they shall take of the blood, and put it on the two side posts, and on the lintel upon the houses wherein they shall eat it* . . . *eat not of it raw, nor by boiling boiled with waters, but roast with fire* (Exod. xii. 2, and following verses). By the feast of the passover was signified the liberation from damnation of those who receive the Lord in love and faith (n. 9286–9292); thus who are in the good of innocence, for the good of innocence is the inmost of love and faith, and is their soul; wherefore it is said that they should put the blood of it upon the side posts, the lintel, and the houses, for where the good of innocence is, thither hell cannot enter. They were to eat it roast with fire because by this was signified the good of celestial love, which is the good of love to the
9 Lord from the Lord. Because a lamb signified innocence, therefore when the days were fulfilled after child birth, a lamb of a year was offered for a burnt offering, and the young of a dove or pigeon for sacrifice (Lev. xii. 6). By the young of a dove and by a pigeon was signified innocence in like manner as by a lamb; by child birth in the spiritual sense is signified the birth of the church, which is

of the good of love, for no other birth is understood in heaven; and by the burnt offering and sacrifice of these is signified purification from evils by the good of innocence; for this good is that into which the Divine flows, and by which it purifies. He who sinned through error 10
was to offer a lamb, or a goat, or two turtle-doves, or two young pigeons, for guilt (Lev. v. 1–13), for the reason that sin through error is sin from ignorance, and if in ignorance there is innocence, purification is effected. Concerning the Nazarite also it is said: *When the days of his Nazariteship are fulfilled . . . he shall offer one he-lamb of a year for a burnt offering and a she-lamb of a year for a sacrifice of sin, and one ram for a sacrifice of thank offering, and a basket of what is unleavened, cakes of fine flour tempered with oil, and unleavened wafers anointed with oil* (Num. vi. 13–15). By all those things, namely, the he-lamb, she-lamb, ram, unleavened bread, cakes, wafers, and oil, are signified celestial things, that is, those which are of love to the Lord from the Lord. These were to be sacrificed by the Nazarite after the fulfilling of the days of the Nazariteship because the Nazarite represented the celestial man, or the Lord as to the Divine celestial. The Divine celestial is the Divine of the Lord in the inmost heaven; and this Divine is innocence. From these 11
things it may be evident that by a lamb is signified the good of innocence; for by all the beasts which were sacrificed something of the church was signified, as may be especially evident from this, that the Lord Himself is called a Lamb, as is evident from the passages above cited; and likewise that they are called lambs who love the Lord—as in Isaiah (xl. 10, 11); and in John (xxi. 15); and that good men are also called sheep (as Matt. xv. 21–29; xxv. 31–41; xxvi. 31: John x. 7–16, 26–31; xxi. 16, 17: and in other places); and evil men are called goats (Matt. xxv. 31: Zech. x. 3: Dan. viii. 5–11, 25). That all useful and tame beasts signify good affections

and inclinations, but that the useless and wild signify evil affections and inclinations, see what is cited above
12 (n. 9280). The good of innocence is signified not only by a lamb, but also by a ram and by a bullock, but with the difference that by a lamb is signified the inmost good of innocence, by a ram the interior or middle good of innocence, and by a bullock the external good of innocence. The good of innocence in every one must be external, internal, and inmost, that man may be regenerated, for the good of innocence is the very essence of all good. Since these three degrees of innocence are signified by a bullock, a ram, and a lamb, therefore those three were offered for sacrifice and burnt offering where purification was represented by that good, as in the new moons, the festivals, the day of first-fruits, when the altar was inaugurated—as is evident from Numbers (vii. 15, 21, 27, 38; xxviii., xxix). That a bullock is the external good of innocence, see above (n. 9391, 9990); and a ram the internal good of innocence (n. 10042). As to innocence and its quality with infants, also with the simple who are in ignorance and with the wise—see what is cited above
13 (n. 10021). By its being said that the lamb which was to be offered for a burnt offering, should be the son of a year, was signified that it then was a lamb, for when it exceeded a year, it was a sheep; and because a lamb was as it were an infant sheep, by it was signified such good as is of infancy, which is the good of innocence; hence also lambs were to be offered for a burnt offering in the first month of the year at the time of the passover (Exod xii. 2, and following verses: Num. xxviii. 16, 19); on the day of the first-fruits (Num. xxviii. 26, 27); and on the day in which they waved the sheaf of corn (Lev. xxiii. 11, 12); for by the first month of the year, and the day of the first-fruits, and the day of waving the sheaf, was also signified a state of infancy, thus a state of innocence.

10133. *Continually.* That this signifies in all Divine

worship, is evident from the signification of continually, when applied to what relates to Divine worship, as all and in all; for the subject is purification from evils and falsities by the good of innocence, this good being signified by lambs, and purification from evils and falsities thence by a burnt offering of them. This is said to be continually, because it was to be in all Divine worship; therefore also it was twice offered every day, in the morning and in the evening; and what was offered morning and evening represented in general all worship and in all worship. For the good of innocence must be in all good and thence in all truth, that it may be good and truth in which there is life from the Divine; thus it must be in all worship, for all worship must be from the good of love and from the truths of faith that it may be worship. That all the good of the church and of heaven has in it innocence, and that without innocence good is not good, and thus worship is not worship, see above (n. 2736, 2780, 6013, 7840, 7887, 9262); also what innocence is (n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936, and what is cited n. 10021 at the end). That continually is all in all, that 2
is, the all of worship and in all worship, is because it involves time. And in the heavens, where the Word is understood, not in the natural sense, but in the spiritual sense, there is not any notion of time, but instead of times are perceived such things as are of state. Here therefore by continually is perceived a perpetual state in worship, thus all worship and in all worship. So it is with all the other expressions in the Word which involve anything of time, as by yesterday, to-day, to-morrow, two days, three days, by a day, a week, a month, and a year; also by the times of the day and of the year, as by morning, midday, evening, night; spring, summer, autumn, and winter. Therefore that the spiritual sense of the Word may be understood, everything which relates to time and place and likewise everything which relates to person, from its natural

sense, must be rejected, and instead thereof states are to be understood; from which it may be evident how pure the Word is in the internal sense, thus how purely it is perceived by the angels in the heavens, consequently how superior is the wisdom and intelligence of angels in comparison with the intelligence and wisdom of men, who think only from the natural fixed upon things most finite in the world and the earth. That times in the heavens are states may be seen above (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3827, 4814, 4882, 4901, 4916, 6110, 7218, 7381, 8070); as also what is meant by states (see
3 n. 4850). From this is plain what is signified by the continual burnt offering of lambs; thus what by continual and continually in other places—as that the fire should burn continually upon the altar (Lev. vi. 13), that continual bread should be upon the table (Num. iv. 7). By fire and by bread is here signified the good of love from the Lord to the Lord—that by fire is so signified, see above (n. 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 10055); and also by bread (n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545). By continual is here also signified that that good should be in all worship; and that from that good as from its fire the truth of faith should give light, is signified by making the lamp to burn continually (Exod. xxvii. 20). That a lamp is the truth and good of faith, see also above (n. 9548, 9783).

10134. *The one lamb thou shalt offer in the morning.* That this signifies the removal of evils by the good of innocence from the Lord in a state of love and of light thence in the internal man, is evident from the signification of offering a lamb or sacrificing it, as the removal of evils by the good of innocence from the Lord—of which below; and from the signification of morning, as a state of love and of light thence in the internal man—of which also below. By offering or sacrificing a lamb is signified the removal of evils by the good of innocence from the

Lord, because by burnt offerings and sacrifices was signified purification from evils and falsities thence, or what is the same, their removal, and the implanting of good and truth, and their conjunction by the Lord (n. 9990, 9991, 10022, 10042, 10053). That purification from evils is their removal, see what is cited above (n. 10057); and that a lamb is the good of innocence (n. 10132). The removal 2
of evils, and the implanting of good and truth, and their conjunction are effected by the good of innocence from the Lord because in all good there must be innocence to make it good, and because without innocence good is not good. For innocence is not only the plane in which truths are sown, but is also the very essence of good; so far therefore as man is in innocence, so far good becomes good, and truth lives from good, consequently so far man becomes alive and the evils with him are removed, and in proportion as they are removed goods and truths are implanted and conjoined by the Lord. This is why the continual burnt offering was made by lambs. That every good of heaven and the church has in it innocence, and that without innocence good is not good, may be seen above (n. 2736, 2780, 6013, 7840, 7887, 9262); also what innocence is (n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936). Morning is a state of love and of light thence in the 3
internal man, because in the heavens with angels the states vary as to love and the faith thence, as in the world with men times vary as to heat and also light. Those times are, as is well known, morning, mid-day, evening, and night; hence in the Word by morning is signified a state of love, by mid-day a state of light in clearness, by evening a state of light in obscurity, and by night or twilight a state of love in obscurity. That there are such variations of states in the heavens, see above (n. 5672, 5962, 6110, 7218, 8426); and that morning there is a state of peace and innocence, thus a state of love to the Lord (n. 2405, 2780, 8426, 8812, 10114); mid-day a state of light in clearness (n. 3708,

5672, 9642); evening a state of light in obscurity (n. 3056, 3833, 6110); and that there is no night in heaven, but twilight (n. 6110), by which is signified a state of love in
4 obscurity. By morning is signified a state of love and of light thence in the internal man, because when an angel is in a state of love and light, he is then in his internal man; but when he is in a state of light and love in obscurity, he is then in the external. For angels have an internal and external, and when they are in the internal, the external is almost quiescent; but when they are in the external, they are in a more gross and obscure state. Consequently when they are in a state of love and light they are in their internal, thus in their morning, and when they are in a state of light and love in obscurity they are in the external, thus in their evening; from which it is plain that variations of states are made by elevation toward interiors, thus into a higher sphere of heavenly light and heat, consequently nearer to the Lord; and by lowering toward exteriors into a lower sphere of heavenly light and heat and thus more
5 remote from the Lord. It is to be known that interiors are higher, thus nearer to the Lord, and that exteriors are lower, thus more remote from the Lord; and that light in the heavens is the Divine truth which is of faith, and heat in the heavens is the Divine good which is of love, both proceeding from the Lord. For the Lord in heaven is the Sun, from which the angels have everything of life, and hence man has everything of spiritual and heavenly life — see what is cited above (n. 9548, 9684); also that interiors are higher, thus nearer to the Lord (n. 2148, 3084, 4599,
6 5146, 8325). The man who is being regenerated, and likewise the man who is regenerated, undergo likewise variations of state as to love and as to faith, by rising toward interiors, and by sinking toward exteriors; but there are few capable of reflecting upon this, because they do not know what it is to think and to will in the internal man, and again in the external, nor indeed what the internal man is and what the

external. To think and to will in the internal man is to think and to will in heaven, for the internal man is there; but to think and to will in the external man is to think and to will in the world, for the external man is there. Therefore when man is in love to God and in faith thence, then he is in the internal, because in heaven; but when he is in obscurity as to love and the faith thence, then he is in the external, because in the world. These states also are meant by 7
morning, mid-day, evening, and night or twilight in the Word. It is similar with the states of the church, the first state of which is also called morning in the Word, the second mid-day, the third evening, and the fourth or last, night. But when the church is in its night, in which it is when no longer in love to God and in faith, then morning commences from the twilight of dawn with another nation, where a new church is instituted. For it is with the church 8
in general as with man in particular; his first state is a state of innocence, thus also of love toward his parents, nurse, and infant companions; his second is a state of light, for when the infant becomes a boy, he learns things which are of light, that is, the truths of faith, and believes them; the third state is when he begins to love the world and to love himself, which is when he becomes a youth and when he thinks from himself, and in proportion as these loves increase, faith decreases, and with faith charity toward the neighbor and love to God; the fourth and last state is when he has no care for truths of faith, and especially when he denies them. Such also are the states of every church 9
from its beginning to its end. Its first state is likewise a state of infancy, thus also of innocence, consequently of love to the Lord, which state is called morning; the second state is a state of light; the third is a state of light in obscurity, which is its evening; and the fourth is a state of no love and hence of no light, which is its night. This is so because evils increase day by day, and so far as they increase, one infects another like a contagion; especially

parents infect their children, besides that hereditary evils
10 are successively accumulated and so transmitted. That morning signifies the first state of the church, and also a state of love, is evident from Daniel: *One holy one said, how long shall be the vision, the continual sacrifice, and the wasting transgression? . . . And he said to me, until evening and morning two thousand three hundred; then shall the sanctuary be justified* (viii. 13, 14). The subject here is the coming of the Lord; evening is the state of the church before His coming, while morning is the first state of the church after His coming, and in the supreme sense it is the Lord Himself. That the Lord in the supreme sense is the morning, is because He is the Sun of heaven, and the Sun of heaven never sets, but is always rising; hence also the Lord is called the east, consequently
11 also the morning (n. 2405, 2780, 9668). And in Isaiah: *One calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night* (xxi. 11, 12). By watchman in the internal sense is meant one who observes the states of the church and its changes, thus every prophet; by night is meant the last state of the church, by morning its first state; by Seir, from which the watchman crieth, is signified the enlightening of the nations which are in darkness — that Seir has this meaning may be seen above (n. 4240); and that night is the last state of the church (n. 6000); the morning cometh, and also the night, signifies that though there is enlightening to those who are of the new church, yet there is night to those who are in the old. The like is signified by morning in David: *In the evening weeping may come to tarry for the night, but in the morning shall be singing* (Ps. xxx. 5); and in Isaiah: *At eventide behold terror; before the morning he is*
12 *not* (xvii. 14). Since morning in the supreme sense signifies the Lord, and so love from Him to Him, therefore the manna, which was heavenly bread, rained down every

morning (Exod. xvi. 8, 12, 13, 21). That the Lord is the bread which comes down from heaven, thus the manna, may be seen in John (vi. 33, 35, 48, 50) ; and that bread is celestial love, which is love from the Lord to the Lord, may be seen above (n. 2165, 2177, 3464, 4217, 4735, 5405, 5915, 9545). Because the Lord is the east and the morning, and all celestial love is from Him, therefore also He rose in the morning on the day of the sabbath (Mark xvi. 9) ; and therefore also the day before the passover was called the evening ; for by the feast of the passover was signified the presence of the Lord and the liberation of the faithful by Him from damnation (n. 7867, 9286–9292). He who is acquainted with the internal sense of the Word, 13 may know what is involved in Peter's thrice denying the Lord before the cock crew twice (Matt. xxvi. 34, 74, 75 : Mark xiv. 30, 68, 72 : Luke xxii. 34, 60, 61 : John xviii. 27) ; for by Peter was represented the faith of the church, or what is the same, the church as to faith ; by the time when the cock crew was signified the last state of the church, which time was also called cockcrowing ; by the denial three times was signified full denial of the Lord in the end of the church. That Peter represented the faith of the church, thus the church as to faith, see preface to Genesis xviii. and xxii. (also n. 3750, 4738) ; also that those words to Peter signified the denial of the Lord in the church at the time of its end (n. 6000, 6073, 10087) ; for the Lord is denied when there is no longer any faith, and there is no faith when there is no longer any charity. That three signifies what is full, see above (n. 2788, 4495, 7715, 8347, 9198, 9488, 9489) ; therefore it was said that he should thrice deny. That this was done in twilight when morning was about to come, is evident in John (xviii. 28) ; and that cockcrowing and twilight are the same, is plain in Mark : *Watch ye : for ye know not when the lord of the house will come ; whether at even, or at midnight, or at cockcrowing, or in the morning* (xiii. 35). From these things may now be evident what is signified by morning.

10135. *And the other lamb thou shalt offer between the evenings.* That this signifies the like in a state of light and love in the external man, is evident from the signification of offering a lamb or sacrificing him, as removal from evils by the good of innocence from the Lord — as just above (see n. 10134); and from the signification of between the evenings, as in a state of light and of love in the external man; for by evening in the Word is signified a state of the interiors when the truths of faith are in obscurity and the goods of love in some degree of cold. For the states of love and light vary with the angels, as vary in the world the states of the times of the day, which are morning, mid-day, evening, night or twilight, and again morning. When the angels are in a state of love, then it is morning to them, and the Lord appears to them as the rising Sun; when they are in a state of light, then it is mid-day to them; but when they are in a state of light in obscurity, then it is evening to them; and afterward when they are in a state of love in obscurity or in some degree of cold, then it is night to
2 them, or rather twilight before the morning. Such states succeed continually with the angels, and by them they are continually perfected. These variations do not however arise from the Sun there, its rising and setting, but from the state of the interiors of the angels themselves; for they desire, like men, now to be in their internals, and now in externals. When they are in internals, then they are in a state of love and light thence in clearness, and when in externals, then they are in a state of love and light thence in obscurity, for such is the external in comparison with the internal. This is the origin of the variations of the states of angels. They have such states and such variations because the Sun of heaven, which is there the Lord, is Divine love itself; therefore the heat which thence proceeds is the good of love, and the light is the truth of faith; for all things which proceed from that Sun are alive, and not like those which proceed from the sun of the world,

which are dead. From this may be evident what heavenly 3
heat is, and what heavenly light; and whence it is that by heat, flame, and fire in the Word is signified the good of love, by light and its splendor the truth of faith, and by the sun the Lord Himself as to Divine love; that the Lord in the heavens is the Sun, may be seen above (n. 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 8812); also that the heat thence is the good of love (n. 3338, 3339, 3636, 3693, 4018, 5115, 6032, 6314); and the light from that Sun Divine truth, from which comes faith, intelligence, and wisdom (see citations n. 9548, 9684). From this may now be evident what is signified by morning, and what by evening. But let it be known that in the present case morning in- 4
volves also mid-day, and evening also twilight; for when in the Word morning and evening are spoken of, then the whole day is meant, thus by morning also mid-day, and by evening also night or twilight; hence by morning is here signified a state of love and also of light in clearness, and by evening a state of light and also of love in obscurity, that is, in the external man. That by between the eve- 5
nings is not meant the time between the evening of one day and the evening of another day, but the time between evening and morning, thus inclusively night or twilight, is plain from this, that the continual burnt offering of a lamb was made not only in the evening, but also in the morning. Hence it may be evident that the like is signified in other places by between the evenings, as where it is said that they should offer the passover between the evenings (Exod. xii. 6: Num. ix. 5, 11); which is also declared elsewhere in these words: *Thou shalt sacrifice the passover in the evening, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt seethe and eat it in the place which Jehovah thy God shall choose: and thou shalt turn in the morning and go unto thy tents* (Deut. xvi. 6, 7). That evening in general signifies a state of light 6
in obscurity is evident in Jeremiah: *Arise and let us go up*

at mid-day; woe unto you because the day departeth, because the shades of evening are stretched out; arise, let us go up in the night, and let us destroy palaces (vi. 4, 5) — where evening and night signify the last times of the church, when all faith and love are destroyed. And in Zechariah: *It shall be one day which is known unto Jehovah . . . at the time of evening there shall be light. . . . In that day living waters shall go out from Jerusalem . . . and Jehovah shall be King over all the earth* (xiv. 7–9) — speaking of the coming of the Lord; the end of the church is the time of evening, and light is the Lord as to Divine truth. So in Daniel: *A holy one . . . said unto me, Until evening and morning two thousand three hundred* (viii. 13, 14).

10136. *And a tenth of fine flour tempered with beaten oil, a fourth of a hin.* That this signifies spiritual good from what is celestial as much as is sufficient for conjunction, is evident from the signification of the tenth of an ephah, as so much as is sufficient and is for uses (see n. 8468, 8540, 9757); from the signification of fine flour, as truth from good (n. 9995), here truth from celestial good, which truth is called spiritual good; from the signification of oil, as celestial good (n. 886, 3728, 4582, 4638, 9474, 9780); and from the signification of the fourth of a hin, as so much as is for conjunction; for by four is signified conjunction (n. 9601, 9674), hence a fourth or fourth part is so much as is sufficient for conjunction. The ephah and hin were measures, and by measure is signified the quantity of a thing treated of; by an ephah, which was a measure of fine flour, wheat, and barley, the quantity of good, and by a hin, which was a measure of wine and oil, the quantity of truth. That the tenth of an ephah is meant is evident from Leviticus (vi. 20, and other passages). Hence it is plain that by a tenth of fine flour tempered with beaten oil the fourth of a hin, is signified spiritual good from celestial so much as is for conjunction. What the spiritual and what the celestial are, may be seen in the passages cited above (n. 9277).

10137. *And a drink offering of the fourth of a hin of wine.* That this signifies spiritual truth so much as is sufficient for conjunction, is evident from the signification of wine, as truth (see n. 1071, 1798, 6377), here spiritual truth corresponding to spiritual good from celestial, which is signified by fine flour tempered with oil — of which just above (n. 10136); for in the Word where good is treated of, truth is treated of also, and indeed truth of the same kind of which the good is, for the reason that all things in heaven and also in the world have reference to good and to truth, and indeed to both that they may be anything; for good without truth is not good, and truth without good is not truth — see what was cited above (n. 9263, 9314). For this reason when the minchah was offered, which was bread, a drink offering was also offered, which was wine; and so in the Holy Supper. Hence by the drink offering of wine is here meant truth corresponding to the good which is signified by the minchah, or bread offering, spoken of just above. The signification is further evident from that of the fourth of a hin, as so much as is sufficient for conjunction — see just above (n. 10136). Every one may see that by the bread offering, which was bread, and by the drink offering, which was wine, are not meant merely bread and wine, but something of the church and heaven, thus things spiritual and celestial, which are of heaven and the church. Otherwise to what purpose could it be to put bread and wine upon the fire of the altar? Could this have been grateful to Jehovah? or could this have been to Him as it is called an odor of rest? and could this make expiation for man? He who regards the Word as holy, can never suppose that anything so earthly would be pleasing to Jehovah, unless some deeper and more interior Divine was contained in it. He who believes that the Word is Divine and spiritual throughout, ought fully to believe that in its every expression there lies concealed an arcanum of heaven. But heretofore it has not been known where that arcanum lies

concealed, because it has not been known that there is an internal sense which is spiritual and Divine in every thing of the Word; and that there are angels with every man who perceive what he thinks and comprehend the Word spiritually while he is reading it, and that through them from the Lord holiness then flows in, and thus that by them there is conjunction of heaven with man, consequently conjunction of the Lord through the heavens with him. For this reason such a Word has been given to man, by which his salvation may be thus provided for by the Lord, as
3 could not be otherwise. That the bread offering or minchah, which was bread, signifies the good of love, and that the drink offering, which was wine, signifies the good of faith, and that they are so perceived by the angels, may be evident from all that is said in the Word concerning the bread offering and the drink offering — as in Joel: *The minchah and the drink offering is cut off from the house of Jehovah; the priests the ministers of Jehovah mourn. The field is wasted, the ground mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth. The vine is withered, and the fig tree languisheth. . . . Howl, ye ministers of Jehovah, for the bread offering and the drink offering is withholden from the house of our God . . . for the day of Jehovah is near, and as devastation from Shaddai shall it come* (i. 9–15). The subject here is the last time of the church, when there is no longer in it the good of love and the truth of faith, which is signified by the day of Jehovah being near, and coming as devastation from Shaddai.
4 From this it is plain that by the bread offering and drink offering which were cut off from the house of Jehovah, by the field which was wasted, by the ground which mourneth, by the corn which was also wasted, by the new wine which was dried up, by the oil which languished, and by the vine and fig tree, are signified such things as are of the church and heaven; but what is signified the internal sense teaches. From this it is plain that by field is signified the church as

to reception of truth (see n. 3766, 4982, 7502, 7571, 9295), by earth the church as to good (see citations n. 9325), by corn every good of the church (n. 5295, 5410, 5959), by new wine every truth of the church (n. 3580), by oil the good of love (n. 4582, 4638, 9780), by vine the interior good of the spiritual church (n. 5113, 6376, 9277), by fig tree exterior good (n. 217, 4231, 5113). Thus it is plain that the bread offering and drink offering are worship from the good of love and from the good of faith. And in 5
Malachi: *The bread offering I will not accept from your hands; for from the rising of the sun even to its going down, the name of Jehovah shall be great among the gentiles; and in every place incense is offered unto My name, and a clean bread offering* (i. 10, 11). That in this passage by a bread offering is not meant a bread offering, nor by incense incense, is plain, for the subject is the church among the nations, but with whom there was no bread offering; for it is said, from the rising of the sun to its going down the name of Jehovah shall be great among the nations, and in every place is a clean bread offering and incense — that incense is adoration from the good of faith, see above (n. 9475). So in David: *Let my prayers be accepted as in-* 6
cense before Thee, the lifting up of my hands as the evening bread offering (Ps. cxli. 2). The evening bread offering is the good of love in the external man. And in Isaiah: *Ye* 7
inflame yourselves with gods under every green tree. . . . Even to them hast thou poured a drink offering, thou hast offered a gift . . . thou offeredst a gift to a king in oil; and didst increase thy perfumes . . . and didst debase thyself to hell (lvii. 5, 6, 9). Worship from evils and falsities which are from hell is the subject here; gods in the internal sense are falsities, for they who worshipped other gods called them indeed by name, but still they were falsities from evils which they worshipped. That strange gods in the Word are falsities may be seen above (n. 4402, 8941); also that a green tree is every perception, understanding, and

confirmation of falsity (n. 2722, 2972, 4552, 7692); and that green is perception by the senses (n. 7691). To be inflamed is the ardor of worship; for fire from which the inflaming comes is love in either sense (n. 5215, 6832, 7575). To pour forth a drink offering is worship from the falsities of evil; to offer a gift to a king in oil is to worship Satan from evils; a gift in oil is a bread offering; to increase perfumes is to increase incense, by which are signified adorations (n. 9475); so also it is said that he de-
8 based himself to hell. From this it may be evident that the bread offering which was bread, and the drink offering which was wine, signify such things as are of the church and heaven, namely, heavenly food and drink, as the bread and wine in the Holy Supper; for the purpose above mentioned, that heaven may conjoin itself with man by the Word, consequently the Lord through heaven by the Word mediating. Since the Divine of the Word consists in such things, it nourishes not only human minds, but also angelic
9 minds, and causes heaven and the world to be one. From this it may also be evident that all and each of the things said and commanded in the Word concerning the bread offering and drink offering, or bread and wine, contain inwardly in them Divine arcana — as that the bread offering should be fine flour, on which should be oil and also frankincense, and that it should be salted, and that it should be without leaven, or ferment; and that there should be one rule for its composition when a lamb was sacrificed, another when a ram, another when a bullock, and also a different one in the sacrifices of guilt and sin from that used in the other sacrifices: so too the rule of the wine was various in the drink offering. Unless each particular had involved arcana of heaven, they would never have been commanded in application to the various acts of worship.
10 But that these various things may be presented under one view, they may be presented in their order. In the peace sacrifices and burnt offerings there was for every lamb a

bread offering of one tenth of an ephah of fine flour tempered with the fourth of a hin of oil; and wine for a drink offering the fourth of a hin. For every ram there was a bread offering of two tenths of fine flour, and a third of a hin of oil; of wine for a drink offering the third of a hin. For every bullock there was a bread offering of three tenths of fine flour tempered with oil the half of a hin; and of wine for a drink offering the half of a hin (Num. xv. 4–12; xxviii. 10–29; xxix. 3–37). The reason why for a lamb there was a different proportion of the quantity of fine flour, oil, and wine, than for a ram and a bullock, was that a lamb signified the inmost good of innocence, a ram the middle good of innocence, and a bullock the outmost or external good of innocence; for there are three heavens, the inmost, the middle, and the outmost, hence also there are three degrees of the good of innocence. Its increase from first to last is signified by the increasing proportion of fine flour, oil, and wine. It is to be known that the good of innocence is the very soul of heaven, because this good is alone receptive of love, charity, and faith, which make the heavens — that a lamb is the inmost good of innocence, see above (n. 3994, 10132); and a ram the middle or interior good of innocence (see n. 10042); and a bullock the lowest or outmost good of innocence (n. 9391, 9990). But in the sacrifices for con- 11
fession there was a bread offering of unleavened cakes tempered with oil, of unleavened wafers anointed with oil, of fine flour sodden for the cakes tempered with oil; besides leavened cakes of bread (Lev. vii. 11, 12); and in the sacrifices of guilt and sin there was a bread offering of the tenth of an ephah of fine flour, but no oil and frankincense upon it (Lev. v. 11). No oil and frankincense was to be put upon the bread offering of the sacrifice of sin and guilt for the reason that by oil is signified the good of love, and by frankincense the truth of that good, and by the sacrifices of sin and guilt is signified purification and expiation

from evils and falsities thence, which on that account were
12 not to be mixed with good and the truth thence. Moreover concerning the bread offering of Aaron and of his sons on the day in which they were anointed, see Leviticus (vi. 13–15); and the bread offering of the first fruits of the harvest (ii. 14, 15; xxiii. 10, 12, 13, 17); the bread offering of the Nazirite (Num. vi.); the bread offering of jealousy (Num. v.); the bread offering of one that was cleansed from the leprosy (Lev. xiv.); and the bread offering baked in an oven; the bread offering of the frying pan and the baking pan (Lev. ii. 3–7). That no leaven was to be in the bread offering, nor any honey; and that the bread offering was to be salted, may be seen in verses 10–12, of the same chapter. No leaven and no honey were to be in the bread offering because leaven in the spiritual sense is falsity from evil, and honey external enjoyment thus mixed with the enjoyment of the love of the world, by which also heavenly goods and truths ferment and are thus dissipated; and it was to be salted because salt signified truth desiring good, thus conjoining both. That leaven is falsity from evil, see above (n. 2342, 7906, 8051, 9992); also that honey is external enjoyment, thus the enjoyment of love in either sense (n. 5620); and that salt is truth desiring good (n. 9207).

10138. *For the first lamb.* That this signifies these things in the internal man, is evident from the signification of the first lamb, or what was offered for a burnt offering in the morning, as the good of innocence in the internal man (see above, n. 10134).

10139. *And the second lamb thou shalt offer between the evenings.* That this signifies the removal of evils by the good of innocence from the Lord in a state of love and of light thence in the external man, is evident from what was unfolded above (n. 10135), where are like words.

10140. *According to the bread offering of the morning, and according to the drink offering thereof thou shalt do*

thereto. That this signifies spiritual good from celestial, and its truth so much as is sufficient for conjunction, is evident from the signification of the morning bread offering, or the bread offering for the second lamb, as spiritual good from celestial, and its truth so much as is sufficient for conjunction — see also above (n. 10136, 10137).

10141. *For an odor of rest.* That this signifies a perception of peace, is evident from the signification of an odor of rest, as perception of peace (see n. 10054).

10142. *An offering by fire unto Jehovah.* That this signifies from the Divine love of the Lord, is evident from what was said and shown also above (n. 10055).

10143. *And it shall be a continual burnt offering.* That this signifies all Divine worship in general, is evident from the signification of a burnt offering, as Divine worship — of which below; and from the signification of continual, as all in all (see above n. 10133). Hence by the continual burnt offering is signified all Divine worship in general, and when the lamb is meant of which the burnt offering consists, by which is signified the good of innocence, in all worship is also signified. For all worship which is truly such must be from the truths of faith and the goods of love, and in every good of love, and hence in every truth of faith, there must be the good of innocence (n. 10133); thus by the continual burnt offering is also signified in all worship. A burnt offering is Divine worship because burnt offerings and sacrifices were the principal things of representative worship with the Israelitish and Jewish nation, and all things relate to their principal or head, and are named from it. That the principal of worship with that nation consisted in sacrifices and burnt offerings, and that hence by them is signified the all of worship in general, may be seen above (n. 922, 1343, 2180, 6905, 8680, 8936, 10042). But what the Divine worship is which is signified by sacrifices and burnt offerings shall be briefly told. By sacrifices and burnt offerings were particularly signified

purification from evils and falsities, and then the implanting of good and truth, and the conjunction of both, thus regeneration — see above (n. 10022, 10053, 10057). The man who is in these is in genuine worship, for purification from evils and falsities consists in desisting from them and in shunning and abhorring them; and the implanting of good and of truth consists in thinking and willing what is good and what is true, and speaking and doing them; and the conjunction of both consists in living from them; for when good and truth are conjoined with man, he has then a new will and a new understanding, consequently a new life. When man is in this state, then in every work which he does there is Divine worship, for he then has respect to the Divine in everything, he venerates it, and he loves it,
4 consequently he worships it. That this is genuine Divine worship is unknown to those who place worship in adoration and prayers, thus in such things as are of the mouth and thought, and not in such as are of act from the good of love and the good of faith; when yet the Lord regards nothing else in the man who is in adoration and in prayers than his heart, that is, his interiors, such as they are as to love and faith thence. If therefore these are not inwardly in adoration and prayers, there is no soul and life in them, but only what is external, such as is that of flatterers and pretenders, who we well know are not pleasing to a wise
5 man in the world. In a word, to act according to the precepts of the Lord is truly to worship Him, yea, it is truly love and faith, as also may be evident to every one who gives thought to it; for he who loves and believes any one, wishes for nothing more than to will and do what the other wills and thinks, for he only desires to know his will and thought, thus his good pleasure. It is otherwise with the man who does not love and believe; and so it is with love to God, as also the Lord teaches in John: *He that hath My commandments, and doeth them, he it is who loveth Me. . . . He that loveth Me not, keepeth not My words*

(xiv. 21, 24). And again: *If ye keep My commandments, ye shall abide in My love . . . this is My commandment, that ye love one another* (xv. 10, 12). That external wor- 6
ship without such internal is not worship, is also signified by what is said of burnt offerings and sacrifices in Jeremiah: *I spake not unto your fathers . . . concerning burnt offerings and sacrifices: but this thing I commanded them, saying, Hearken unto My voice, and I will be your God* (vii. 21–23). And in Hosea: *I desire mercy, and not sacrifice, and the knowledge of God more than burnt offering* (vi. 6). In Micah: *Shall I come before Jehovah with burnt offerings? . . . Will Jehovah be pleased with thousands of rams? . . . He hath showed thee what is good, and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to walk humbly with thy God?* (vi. 6–8.) And in the First Book of Samuel: *Hath Jehovah pleasure in burnt offerings and sacrifices? . . . Behold, to hearken is better than sacrifice, and to obey than the fat of rams* (xv. 22). That the veriest worship of the Lord consists in a life of charity, and not in a life of piety without it, may be seen above (n. 8252–8257).

10144. *To your generations.* That this signifies perpetually in the church, is evident from the signification of generations, when spoken of the sons of Israel, as what is successive in the church; for by the sons of Israel is signified the church, and by generations its succession. By generations also are signified spiritual generations which are of faith and love, thus which are of the church, and by "to generations" is signified also what is perpetual and so successive. That by the sons of Israel is signified the church, see what is cited above (n. 9340); also that by generations are signified those things which are of faith and love (n. 2020, 2584, 6239); and what is perpetual and eternal (n. 9789), thus successive (n. 9845).

10145. *At the door of the tent of meeting.* That this signifies the conjunction of good and truth, is evident from

the signification of the door of the tent, as the conjunction of good and truth (see n. 10001, 10025).

10146. *Before Jehovah*: That this signifies from the Lord, is evident from this, that Jehovah in the Word is the Lord — see what is cited above (n. 9373); that before Jehovah means from the Lord, is because before signifies presence, and the presence of the Lord is what is received of the good which is of love and of the truth which is of faith from Him; hence it is that before the Lord is from the Lord. The Lord indeed is present with every man, but He is present with the good in one way and with the evil in another; with the good He is present in everything which they think from the truths of faith, and which they will from the good of love; and so present that He Himself is faith and He Himself is love to them; consequently He is as if dwelling in them, according to the words of the Lord Himself in John: *The Spirit of truth . . . shall abide with you, and shall be in you . . . and ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and doeth them, he it is that loveth Me . . . and We will come unto him, and make Our abode* 2 *with him* (xiv. 17, 18, 20, 21, 23). But with the evil the Lord is not present in any particulars, because they have no faith nor charity; but He is present in a general way, by which presence they have the faculty of thinking and willing and also of receiving faith and charity, but only so far as they desist from evils. So far as they do not desist from evils He appears absent; and the degrees of His absence are according to the absence of the truth and good of faith and love. Thus they who are in heaven are in the presence of the Lord, but they who are in hell are 3 in His absence. Nevertheless the Lord is not really absent from man, but man is absent from the Lord, for the man who is in evils looks backward from Him; and the things which are thus before his eyes are present to him according to their affinities for the evils in which he is; for in the

other life there is not space, but only the appearance of space according to affinities of thoughts and affections. It is very much like the presence of the sun of this world as to light and heat; the sun is equally present at all times; but when the earth turns itself from the sun, then the light disappears and shade comes on, first the shade of evening, and then the shade of night. And when the earth does not look directly to the sun, but obliquely, as in the time of winter, then the heat retires, and cold comes on, in consequence of which all things of the earth grow torpid and die. This is also called the absence of the sun, when nevertheless it is the absence of the earth from the sun — not as to space, but as to the state of light and heat: this is said by way of illustration.

10147. *Where I will meet with you, to speak to thee there.* That this signifies His presence and influx, is evident from the signification of meeting to speak, as presence and influx; for meeting is presence, and speaking when said of Jehovah, that is, the Lord, is influx — that speaking is influx, see above (n. 2951, 5481, 5797, 7270). What the presence of the Lord is, was shown above (n. 10146); and what His influx is, may be seen in the passages cited above (n. 9223, 9276, 9682).

10148. *And there I will meet with the sons of Israel.* That this signifies the presence of the Lord in the church, is evident from the signification of meeting, as presence — see just above (n. 10147); and from the representation of the sons of Israel, as the church (n. 9340).

10149. *And it shall be hallowed in My glory.* That this signifies reception of Divine truth from the Lord, is evident from the signification of being hallowed, as reception of the Divine from the Lord — of which below; and from the signification of glory, as Divine truth (see n. 4809, 5922, 8427, 9429). That being hallowed is reception of the Divine from the Lord, is because the Lord alone is holy and hence everything holy is from Him (n. 9229), and because the

Divine truth proceeding from Him is what is meant in the Word by holy (n. 9818); but here, where the subject is the sons of Israel, their burnt offerings and sacrifices, the tent of meeting, and the altar, by being holy and hallowed is signified the representation thereof; for the reason that with the Israelitish and Jewish nation all things were representative of the interiors of the church, which are of faith and love from the Lord to the Lord. For the church insti-
2 tuted with that nation was a representative church; hence all external things signified and represented such things as the internal sense teaches, and were therefore called holy, as the altar, the fire upon it, the burnt offering, the fat, the blood, the tent of meeting, the table there on which was the bread of Presence, the table of incense, the candlestick, and all their vessels, especially the ark in which was the Testimony; besides the bread, cakes, wafers, which were called the bread offering, the oil, the frankincense; also the garments of Aaron, as the ephod, robe, tunic, head-tire, especially the breastplate; and likewise Aaron himself was called holy, as also the sons of Israel. But all those things were holy only because they represented and thus signified holy things, that is, Divine things from the Lord,
3 for these alone are holy. They who are in externals without internals believe that such things were holy, not representatively, but essentially, after they were consecrated; but they are altogether deceived. If they worship them as essentially holy, then they worship earthly things, nor do they much differ from those who worship stones and wood, as idolaters do. On the other hand those who worship the things that are represented or signified, which are holy and Divine, are in genuine worship, for externals to them are only mediate causes leading them to think and to will such things as are the essentials of the church, which as said above are of faith and love from the Lord to the Lord.
4 The same is true at this day in regard to the Holy Supper; they who when they attend it do not think from faith as to

the Lord, His love toward the human race, and a new life according to His precepts, worship only the bread and wine in the sacrament, and not the Lord, and believe these externals holy which yet are not holy in themselves, but only from what they signify. For the bread in the Supper signifies the Lord as to the good of love, and the wine the Lord as to the truth of faith, and at the same time their reception by man, which two are the very essentials of the church, thus the very essentials of worship (n. 4211, 4217, 4735, 6135, 6789, 7850, 8682, 9003, 9127, 10040). From this may now be evident what is signified in the Word by holy and by being hallowed.

10150. *And I will hallow the tent of meeting.* That this signifies reception of the Lord in the lower heavens, is evident from the signification of hallowing, as reception of the Divine of the Lord — see just above (n. 10149) ; and from the signification of the tent of meeting, as the heavens (n. 3478, 9457, 9481, 9485, 9963) ; it is in the lower heavens because by the altar are signified the higher heavens (see below n. 10151). What is meant by the lower and the higher heavens shall here be briefly told. The heavens are distinguished into two kingdoms, the celestial and the spiritual; the celestial kingdom makes the higher heavens, and the spiritual kingdom the lower; the essential good of the celestial kingdom is the good of love to the Lord and the good of mutual love ; but the essential good of the spiritual kingdom is the good of charity toward the neighbor and the good of faith. These kingdoms differ as the intellectual and the voluntary differ with the regenerate man, in general as do good and truth ; but what is the nature of that difference may be evident from what was shown concerning those two kingdoms in the passages cited above (n. 9277 ; also n. 9543, 9688, 9992, 10005, 10068). The voluntary also is the inmost of man, for it is the man himself; but the intellectual is adjoined and subservient, thus exterior. What is interior is also

called higher, and what is exterior is also called lower. That the celestial kingdom corresponds to the voluntary, and the spiritual kingdom to the intellectual with the regenerate man, may be seen above (n. 9835). From this is plain what is meant by the lower and by the higher heavens.

10151. *And the altar.* That this signifies reception of the Divine from the Lord in the higher heavens, is evident from the signification of hallowing, as reception of the Divine from the Lord (see above, n. 10149); and from the signification of the altar, as a representative of the Lord as to Divine good (n. 9964), here as to Divine good proceeding from Him in the heavens where it is received, thus in the higher heavens, for there the Lord is received as to Divine good; but in the lower heavens the Lord is received as to Divine truth — as was shown just above (n. 10150).

2 It is to be known that whatever represented the Lord Himself also represented heaven, for the Divine proceeding from the Lord received by the angels makes heaven; thus the angels themselves as to what is their own do not make heaven, but as to the Divine which they receive from the Lord. That this is so, may be evident from this, that every one of them there acknowledges, believes, and also perceives that there is nothing of good from himself, but only from the Lord; and that whatever is from himself is not good; thus altogether according to the doctrine of the church, that all good comes from above. Because this is so, it follows that it is the Divine of the Lord which makes heavenly life with them, consequently heaven. Hence it may be evident how it is to be understood that the Lord is the all in all of heaven; also that the Lord dwells there in His own; and likewise that by an angel in the Word is signified somewhat of the Lord, as has been shown in the

3 preceding pages throughout. So it is with the church: the men of the church as to what is their own do not make the church, but as to the Divine which they receive from the Lord; for every one in the church who does not ac-

knowledge and believe that all the good of love and the truth of faith is from God, is not of the church; for he wishes to love God from himself, and to believe in God from himself, which yet no one can do; hence also it is plain that the Divine of the Lord makes the church as it makes heaven; the church also is the Lord's heaven on earth; hence also the Lord in the church is the all in all, as in heaven, and there dwells in His own with men, as with the angels in heaven; the men of the church also who so receive the Divine by love and faith become angels of heaven after the life in the world; and no others. That 4
the Divine of the Lord makes His kingdom with man, that is, heaven and the church with him, the Lord also teaches in John: *The Spirit of truth . . . shall abide with you, and shall be in you . . . and ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 17, 20). The Spirit of truth is the Divine truth proceeding from the Lord, of which it is said that it shall abide in you; and afterward that He is in the Father, and they in Him, and He in them, whereby is signified that they would be in the Divine of the Lord, and the Divine of the Lord in them; that the Divine Human is there meant is plain. And again in the same: *Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: so neither can ye, except ye abide in Me. . . . He that abideth in Me, and I in him, the same beareth much fruit, for without Me ye can do nothing* (xv. 4, 5).

10152. *Aaron also and his sons will I hallow to perform the priest's office unto Me.* That this signifies a representative of the Lord in both heavens as to the work of salvation, is evident from the representation of Aaron, as the Lord as to celestial good (see n. 9806, 9946, 10068); and from the representation of the sons of Aaron, as the Lord as to spiritual good (n. 10017, 10068)—thus in both heavens, as well the higher as the lower, for whether we speak of celestial good, or of the celestial kingdom, or of

the higher heavens, it is the same — as to lower and higher heavens see what was cited just above (n. 10150, 10151); and from the representation of performing the priest's office, as the Lord's work of salvation (n. 9809, 10017). Thus it is plain that by hallowing Aaron and his sons to perform the priest's office to Jehovah, is signified a representative of the Lord in both heavens as to the work of
2 salvation. Something may be said here about the Lord's work of salvation. It is known in the church that the Lord is the Saviour and Redeemer of the human race, but it is known to few how this is to be understood. They who are in the externals of the church believe that the Lord redeemed the world, that is, the human race, by His own blood, by which they mean the passion of the cross; but they who are in the internals of the church know that no one is saved by the blood of the Lord, but by a life according to the precepts of faith and charity from the Word of the Lord. They who are in the inmosts of the church by the blood of the Lord understand the Divine truth proceeding from Him, and by the passion of the cross they understand the last of the Lord's temptation, by which He altogether subjugated the hells and at the same time glorified His Human, that is, made it Divine; and that thereby He redeemed and saved all who suffer themselves to be regenerated by a life according to the precepts of faith and charity from His Word. By the blood of the Lord also in the internal sense, according to which the angels in the heavens perceive the Word, is understood the Divine truth proceeding from the Lord (n. 4735, 5476, 6978, 7317, 7326,
3 7850, 9127, 9393, 10026, 10033). But how man was saved and redeemed by the Divine through the subjugation of the hells and the glorification of His Human, no one can know unless he knows that there are with every man angels from heaven and spirits from hell, and that unless these are present with man continually, he cannot think nor will anything; and thus that man as to his interiors is either under

the dominion of spirits who are from hell, or is under the dominion of angels who are from heaven. When this is first known, then it may be known that unless the Lord had wholly subjugated the hells, and reduced all things both there and in the heavens into order, no one could have been saved; nor likewise unless the Lord had made His Human Divine and had thereby acquired to Himself Divine power over the hells and over the heavens to eternity. For without Divine power neither the hells nor the heavens can be kept in order, since the power by which anything exists must be perpetual that it may subsist, for subsistence is perpetual existence. The Divine Itself which is called the 4
Father, without the Divine Human which is called the Son, could not effect this, because the Divine Itself without the Divine Human cannot reach man, nor even an angel, since the human race has altogether removed itself from the Divine. This came to pass in the final period when there was no longer any faith or charity, and therefore the Lord then came into the world and restored all things, and this from His Human, and thus saved and redeemed man by faith and love to the Lord from the Lord; for such as receive faith and love, the Lord can withhold from the hells and from eternal damnation, but not those who reject faith and love from Him to Him, for these reject salvation and redemption. That the Divine Itself does this by the Di- 5
vine Human is evident from many passages in the Word, as from those in which the Divine Human, which is the Son of God, is called the right hand and arm of Jehovah; and in which it is said that the Lord hath all power in the heavens and on earth. That the Lord is called the right hand and arm of Jehovah may be seen above (n. 10019); and that He has all power in the heavens and on earth (n. 10089). That the Lord from the Divine Human subjugated the hells and reduced all things therein and in the heavens into order, and at the same time then glorified His Human, that is, made it Divine, may be seen in what is

cited above (n. 9528, 9715, 9809, 9937, 10019) ; and that the Divine Itself, which is called the Father, effected this by the Divine Human, is plain in John: *In the beginning was the Word, and the Word was with God, and the Word was God . . . all things were made by Him, and without Him was not anything made that hath been made . . . and the Word was made flesh and dwelt among us* (i. 1–3, 14). That in this passage the Lord as to the Divine Human is He who is called the Word is plain, for it is said, the Word was made flesh. And again: *No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, He hath brought Him forth to view* (verse 18). And again in the same: *Ye have neither heard the voice of the Father at any time, nor seen His shape* (v. 37). And again: *I am the way, and the truth, and the life: no one cometh unto the Father, but by Me . . . henceforth ye know the Father, and have seen Him . . . He that seeth Me seeth the Father* (xiv. 6, 7, 9). And in Matthew: *No one knoweth the Father, save the Son, and he to whom the Son willeth to reveal Him* (xi. 27). From this may now be evident what the work of salvation and redemption is, and that it is effected of the Divine Human of the Lord.

10153. *And I will dwell in the midst of the sons of Israel.* That this signifies the presence of the Lord and His influx by good in heaven and the church, is evident from the signification of dwelling, when said of the Lord, as being present and flowing in ; that this is effected by Divine good is because to dwell is predicated of good (see n. 2268, 2451, 2712, 3613, 8269, 8309), wherefore also it is said, in the midst, because by midst is signified inmost, and the inmost means good — that this is signified by midst, see above (n. 2940, 5897, 6084, 6103) ; and from the representation
2 of the sons of Israel, as the church (n. 9340). By dwelling in the midst, when said of the Lord, is signified His presence and influx by Divine good, because the Lord flows in and is present with man in his good which he receives

from the Lord; for good makes the man himself, since every one is such as his good is. By good is meant love, for everything which is loved is called good. That his love or good makes the man, every one knows who explores another; for when he has explored him, he leads him by his love whither he wills, so that when he is held in his love, he is no longer master of himself, and then reasons which are against the love are of no avail, but those which are with the love are of all avail. That this is so, is also very 3
manifest in the other life, where all spirits are known from their loves, and when they are held in them, they cannot do anything contrary to them, for to act contrary to them is to act contrary to themselves. They are therefore the forms of their loves; they who are in the heavens are forms of charity and of celestial love, of such beauty as cannot be described; but they who are in the hells are forms of their loves, which are the loves of self and the world, consequently also they are forms of hatred and revenge, thus such monsters as cannot be described. Since therefore the 4
whole man is such as his love is, it is plain that the Lord cannot be present in evil love, but in good love with man, thus in his good. It is believed that the Lord is present in the truth which is called the truth of faith, but He is not present in truth without good; yet where good is, there He is present in truth by good, and so far present in truth as it leads to good and as it proceeds from good. Truth without good cannot be said to be inwardly in man, it is only in his memory as knowledge, which does not enter the man and form him until it becomes of the life; and it then becomes of the life when he loves it, and from love lives according to it. When this is the case, then the Lord dwells with him, as He also Himself teaches in John: *He that hath My commandments, and doeth them, he it is that loveth Me . . . and I will love him, and will manifest Myself to him . . . and My Father will love him, and We will come unto him, and make Our abode with him* (xiv. 21,

23). To manifest Himself is to enlighten in the truths of faith from the Word; to come to him is to be present; and to make abode with him is to dwell in his good.

10154. *And will be to them for God.* That this signifies the presence of the Lord and the influx into truth in the church, is evident from the signification of being for God, as the presence of the Lord and His influx into truth. It is into truth because the Lord in the Word of the Old Testament is called God, where the subject is truth, and Jehovah where it is good; hence also the angels are called gods from the reception of Divine truth from the Lord; hence also in the original, God is called Elohim in the plural, for truths are many, but good is one (Matt. xix. 16, 17). That the Lord is called God where truth is the subject and Jehovah where it is good, see above (n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167); also that angels are called gods from the reception of Divine truth from the Lord (n. 4295, 4402, 7268, 7873, 8192, 8302, 8867, 8941). That the Lord is Jehovah in the Word, see what is cited above (n. 9373); that He is called the Father from eternity and also God, is manifest in Isaiah: *Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called . . . God, Mighty, Father of Eternity, Prince of Peace* (ix. 5); and again: *A virgin shall conceive, and bear a son, and His name shall be called Immanuel,* (which is) *God with us* (Matt. i. 23). That in this passage by, I will be to them for God, is signified the presence and influx of the Lord into truth, is plain also from this, that by, I will dwell in the midst of the sons of Israel, is signified the presence of the Lord and His influx by good. For in the Word where good is treated of, truth is also treated of, on account of the heavenly marriage, which is of good and truth, in everything of the Word (see citation, n. 9263, 9314).

10155. *And they shall know that I am Jehovah their God.* That this signifies the perception that from the Lord

is all good and truth, is evident from the signification of knowing, as understanding, believing, and perceiving — of which below; it is perceiving that from the Lord is all good and truth, because it is said Jehovah God, and the Lord is called Jehovah from good, and God from truth (see n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167). To know is to understand, believe, and perceive, because it is said both of man's intellectual and of his voluntary. When said of the intellectual only, it is to understand; when of the intellectual and at the same time of the voluntary, it is to believe; and when of the voluntary alone, it is to perceive. With those therefore who are only in the knowledge of anything, and hence in thought concerning it, to know is to understand; but with those who are in faith, to know is to believe; and with those who are in love, to know is to perceive. But when knowing is joined with 2
understanding, seeing, and believing, then to know is to perceive, since understanding, seeing, and believing relate to the intellect, consequently to truth, while perceiving relates to the will, consequently to good — as in John: Peter said, *We have believed and know that Thou art the Christ, the Son of the living God* (vi. 69). Again: Jesus said, *Believe the works, that ye may know and believe that the Father is in Me, and I in the Father* (x. 38). Again: Jesus said, *If ye had known Me, ye would have known My Father also: from henceforth ye know Him and have seen Him* (xiv. 7). Again: The Spirit of truth will be sent, *whom the world cannot receive, for it beholdeth Him not, neither knoweth Him; but ye know Him; for He abideth with you, and shall be in you* (xiv. 16, 17). And in Mark: *Jesus spake in parables, that seeing they may see, and not perceive* (iv. 11, 12). And in Jeremiah: *Know therefore and see that it is an evil thing and a bitter, that thou hast forsaken Jehovah thy God* (ii. 19). Again: *Let him that glorieth glory in this, that he understandeth, and knoweth Me, that I am Jehovah* (ix. 24). And in Hosea: *I will betroth thee unto*

3 *Me in faith; and thou shalt know Jehovah* (ii. 20). In these passages to know is to perceive, and to perceive is from good; but to understand and to see is from truth; for they who are in good or in love perceive inwardly in themselves that a thing is so; but they who are in truth or in faith, see inwardly in themselves. Therefore they who are in the Lord's celestial kingdom have perception that it is so, but they who are in the Lord's spiritual kingdom have faith that it is so — see the passages cited above (n. 9277; also n. 9992, 9995, 10105); and as to perception (n. 125, 371, 483, 495, 503, 521, 536, 597, 607, 1121, 1384, 1387, 1398, 1442, 1919, 2144, 2515, 2831, 3528, 5121, 5145, 5227, 7680, 7977, 8780). Since to know in the proper sense signifies to perceive from good, therefore also it is said, it is known from the heart (Deut. viii. 5); for from the heart is from the good of love (n. 3883–3896, 7542, 9050, 9300, 9495); and therefore doing good is called knowing Jehovah (Jer. xxii. 16). Hence it is plain that by, they shall know that I am Jehovah their God, is signified perception that from the Lord is all good and truth.

10156. *Who have brought them out of the land of Egypt.* That this signifies salvation from hell by the Lord, is evident from the signification of being brought out of the land of Egypt, as being liberated from hell (see n. 8866, 9197), thus being saved. By the land of Egypt is signified hell, because by that land in the genuine sense is signified the natural and its knowledge; and to be brought forth from the natural man and his knowledge and to be elevated into the spiritual man and his intelligence and wisdom, is also to be brought forth out of hell. For man is born natural, but becomes spiritual by regeneration; and if he does not become spiritual, he is in hell; for the knowledge of the natural man, that is, of a man not regenerated, is in the light of the world; but the intelligence of the spiritual man, that is, of the regenerate man, is in the light of heaven. And so long as man is only in the

light of the world, he is in hell; but when he is at the same time in the light of heaven, he is in heaven. They 2
also who are only in natural knowledge and hence in no other light than the light of the world, cannot at all believe the things which are of heaven; and also if they wish to enter into those things by their light, which is called natural light, they meet but thick darkness, which blinds them and makes what is heavenly appear as nothing; for what appears in the mind as thick darkness is as nothing. Hence the mere natural man, however he believes himself to excel others in light, in heart denies Divine and heavenly things; which also is the reason why so many of the learned reduce themselves by their knowledge to such insanity; for many of them deny what is of the faith of the church and of heaven more than the simple do. It is otherwise with those who suffer themselves to be taken up by the Lord into the light of heaven; for these are first raised above the knowledge which is of the natural man; and then from the light of heaven they see the things which are in their natural man and are called knowledges, and will discriminate among them, adopting what they comprehend and find congenial, and rejecting or laying aside what they do not comprehend and find incongruous. In a word the case is this: so long as man is merely 3
natural, so long his interiors which see from the light of heaven are closed, and the exteriors which see from the light of the world are open; and then man looks downward, that is, into the world and to himself, for such is the direction of all that is of his will and thought; and whither man looks, thither also his heart turns itself, that is, his will and his love. But when man becomes spiritual, then his interiors which see from the light of heaven are opened, and then man looks upward, which is effected through elevation by the Lord; thus he looks into heaven and to the Lord. Thither also are raised all things of his will and thought, thus his heart, that is, his love. For 4

man is so created that as to his internal he is formed to the image of heaven, and as to his external to the image of the world (n. 6057, 9279); to the end that heaven and the world with man may be conjoined, and that thus the Lord through man may flow in out of heaven into the world and rule the world, in particular with every one and in general with all, and thus conjoin the two, and thereby cause that in the world there may be an image also of heaven. But when man makes the world his sole concern, heaven is closed with him; whereas when he suffers himself to be raised by the Lord, then heaven is opened with him, and the world is subjected to him. And when this is the case, hell is separated and removed from him; and then man first knows what is good and what is evil, but not before. This is what is called the image of God with man (Gen. i. 27, 28). These things are said that it may be known what the spiritual man is and what the natural man, and that the merely natural man, unless he is made spiritual by the Lord, is hell; and thus that it may be known why by Egypt is signified hell, when also by it is signified the natural and its knowledge. That by Egypt is signified knowledge by the senses, see what is cited above (n. 9340); and that hence the natural is signified (n. 9391); and also hell (n. 8866, 9197).

10157. *That I may dwell in the midst of them.* That this signifies the Divine of the Lord, that it is the all in all of heaven and the church, is evident from the signification of dwelling in the midst of the sons of Israel, when spoken of Jehovah, as the presence of the Lord and His influx by good in heaven and in the church (see n. 10153); and since His presence is there, His Divine is likewise the all in all there, for the Lord is present with the angels of heaven and with the men of the church, not in their proprium, but in what is His own with them, thus in what is Divine, according to what was shown above (n. 10151). And when the Lord is present in His own Divine in the

heavens and in the church, He is likewise all in all there; hence He is heaven itself. Hence also it is that the whole heaven has reference to the Lord as to His Divine Human. That heaven in the complex is a man, which is called the Greatest Man, of which much has been said at the close of several chapters, see what is cited above (n. 9276, 10030); and hence also that by man in the Word is signified the church and likewise heaven (see n. 478, 768, 3636); and that they who are in heaven and truly in the church are said to be in the Lord (n. 3637, 3638), when in the good of love and in the truth of faith to Him from Him.

10158. *I am Jehovah their God.* That this signifies from which is all the good of love and the truth of faith, is evident from this, that Jehovah is the Divine *Esse*, and the Divine *Esse* is the Divine love, thus Divine good; and that God is the Divine *Existere*, and the Divine *Existere* is the Divine of faith, thus Divine truth. For all truth exists from good, truth being the form of good. From this it is plain that when the Lord is called Jehovah God, all the good of love and the truth of faith is understood; and when Jehovah God is said to be in the midst of the sons of Israel, the perception is understood that from the Lord is all good which is of love and truth which is of faith (as above, n. 10155).

CONTINUATION CONCERNING THE SECOND EARTH IN THE STARRY HEAVEN.

10159. Since I have conversed with the spirits of that earth as to the invisible and visible God, it is allowed to mention that almost all in the universe worship God under a visible form, and indeed in their idea under the human form, and that this is innate. It is innate from influx from heaven, for, what is memorable, angels who are taken up even into the sphere of the third heaven come into mani-

fest perception as to this. The reason is that all in that heaven are in the love of the Lord, and hence as it were in the Lord, and that all perception such as angels have there is from the order and influx of heaven; and for the reason that heaven in its whole complex has the form of one man, as may be evident from what has been shown concerning heaven as the Greatest Man, at the close of several chapters — see the passages cited above (n. 10030). That heaven in its whole complex has the form of one man is from the Divine Human of the Lord; for from this the Lord flows into heaven, makes it, and forms it to His own likeness. But this arcanum can hardly be comprehended by those who have destroyed in themselves this innate perception by their self-intelligence.

10160. The question was asked, whether in their earth they live under the governments of princes or kings; to which they answered that they do not know what governments are, and that they live under themselves, distinguished into nations, families, and houses. It was further questioned whether in this way they are secure. They said that they were secure, since one family never envies another, nor seeks to take away anything from it; they were even indignant that such questions were asked them, as implying any hostility among them, or need of protection against robbers. What more do we need, said they, than food and clothing, and thus to dwell content and
e quiet under ourselves? It was perceived from the most ancient people who were from our earth that they had so lived in their time, and that they then knew not what it was to rule over others from the love of self, and to heap up wealth beyond necessity from the love of the world; and that then they had inward peace, and at the same time outward, and thus heaven among men. Those times were therefore called by ancient writers the golden age, and the men were described as doing what was just and
3 right from a law written on their hearts. The state of life

of those times is described in the Word by dwelling under themselves safely and alone without gates and bars [Ezek. xxxviii. 11]. And because their dwellings were tents, therefore for a memorial a tent was erected which was for the house of God, and afterward the feast of tabernacles was instituted in which they rejoiced from the heart. And since they who lived in this way were free from the insane love of ruling for the sake of themselves and of gaining the world for the sake of the world, therefore heaven then bowed down to them, and the Lord was seen by many in the human form.

10161. Being questioned about their earth, they said that they have meadows, shrubberies, groves full of fruit trees; lakes in which there are fish; birds of a sky-blue color with golden feathers; and animals large and small. Among the small animals they mentioned some which had a humped back, like that of camels on our earth. Nevertheless they do not feed on animal flesh, except only that of fish; and also on the fruits of trees, and vegetables. They said further that they do not dwell in built houses, but in groves, in which amid the foliage they make for themselves coverings for protection from rain and the heat of the sun.

10162. Being asked about their sun, which is seen as a star from our earth, they said that it was of a fiery color, in appearance no larger than a man's head. I was told by angels that the star which is their sun is among the lesser stars, not far from the celestial equator.

10163. Spirits were seen of similar appearance to that they had when they were men on their earth. Their faces were not unlike the faces of the men of our earth, except that their eyes were small, and also their noses small; as this appeared to me somewhat of a deformity, they said that small eyes and noses are accounted beautiful among them. A woman was seen clad in a robe on which were roses of various colors. When I asked how they procure their gar-

ments on that earth, they answered that they gather from plants, or grasses, fibres which they spin into threads, and that they afterward lay threads in rows in double and triple order, and moisten them with a glutinous fluid, and thereby combine them into a web, which they color afterward with juices obtained from plants.

10164. It was also shown how they make the threads; the women sit half reclining on a seat and twine the threads with their toes, and when twisted they draw the thread toward them and spin it with the hands.

10165. They said also that on that earth a husband has one wife, and no more; and that their wives bear children to the number of from ten to fifteen. They added that there are also found there harlots, but that all such after the life of the body, when they become spirits, are sorceresses and are cast into hell.

10166. An account of the third earth in the starry heaven will be given at the close of the following chapter.

CHAPTER THIRTIETH.

THE DOCTRINE OF CHARITY AND FAITH.

10167. Few know from what origin exists marriage love. They who think from the world believe that it is from nature; but they who think from heaven believe that it is from the Divine in heaven.

10168. True marriage love is the union of two minds, which is a spiritual union; and all spiritual union descends from heaven, from which it follows that true marriage love is from heaven, and that its first *esse* is from the marriage of good and truth in heaven. The marriage of good and truth in heaven is from the Lord; wherefore the Lord in the Word is called the Bridegroom and Husband, while heaven and the church are called the bride and wife; and therefore also heaven is compared to a marriage.

10169. From this it is plain that true marriage love is the union of two as to interiors, which are of thought and will, and thus of truth and good, truth being of the thought and good of the will. For he who is in true marriage love loves what the other thinks and wills; thus also he loves to think and will like the other, consequently to be united to the other and to become as one man. This is what is meant by the Lord's words in Matthew: *And they twain shall be one flesh, therefore they are no more twain, but one flesh* (xix. 4–6: Gen. ii. 24).

10170. The enjoyment of true marriage love is internal because it is of minds, and is thence also external, or of bodies. But the enjoyment of love not of true marriage is only external enjoyment without internal, which is of bodies, not of minds. This latter enjoyment is earthly,

mostly like that of animals, and therefore in time perishes; but the former enjoyment is heavenly, as that of men should be, and therefore is permanent.

10171. No one can know what true marriage love is and what its enjoyment, unless he be in the good of love and in the truths of faith from the Lord; since, as just said, true marriage love is from heaven and from the marriage of good and truth there.

10172. From the marriage of good and truth in heaven and the church we may be instructed as to what marriages should be on earth, namely, that they should be between two, one husband and one wife, and that true marriage love can never be given if one husband has several wives.

10173. What is done from true marriage love is done from freedom on both sides, since all freedom is from love, and both have freedom when one loves what the other thinks and wills. Hence it follows that the wish to rule in marriages destroys genuine love, for it takes away its freedom, thus also its enjoyment. The enjoyment of ruling, which takes its place, causes disagreement and sets minds at enmity, and causes evils to take root according to the nature of the rule on one part and the nature of the servitude on the other.

10174. From all this it may be evident that marriages are holy, and that to do violence to them is to do violence to that which is holy; consequently that adulteries are profane; for as the enjoyment of marriage love descends from heaven, so the enjoyment of adultery ascends out of hell.

10175. They therefore who take enjoyment in adulteries can no longer receive any good and truth from heaven; hence they who have taken enjoyment in adulteries, afterward make light of and also in heart deny the things which are of the church and of heaven. The reason of this is that the love of adultery is from the marriage of evil and falsity, which is infernal marriage.

CHAPTER XXX.

1. And thou shalt make an altar for the burning of incense: of shittim wood shalt thou make it.

2. A cubit the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits the height thereof; out of it shall be its horns.

3. And thou shalt overlay it with pure gold, its roof and its walls round about, and its horns; and thou shalt make for it a border of gold round about.

4. And two rings of gold thou shalt make for it from under its border, upon its two ribs, upon its two sides shalt thou make them; and this shall be homes for the staves, for bearing it in them.

5. And thou shalt make the staves of shittim wood, and overlay them with gold.

6. And thou shalt put it before the veil, that is over the ark of the Testimony, before the mercy-seat that is over the Testimony, whither I will come to meet thee there.

7. And Aaron shall burn thereon incense of spices morning upon morning, when dressing the lamps he shall burn it.

8. And when causing the lamps to ascend from evening to evening Aaron shall burn it, a continual incense before Jehovah throughout your generations.

9. Ye shall not cause to go up upon it strange incense; nor a burnt offering, nor a bread offering; and ye shall pour no drink offering upon it.

10. And Aaron shall make expiation upon the horns of it once in the year from the blood of the sin offering of expiations; once in the year he shall make expiation upon it throughout your generations: it is holy of holies unto Jehovah.

11. And Jehovah spake unto Moses, saying,

12. When thou shalt take up the sum of the sons of

Israel, according to those that are numbered of them, then they shall give every one an expiation of his soul unto Jehovah in numbering them, that there be no plague in them in numbering them.

13. This they shall give, every one that passeth over unto them that are numbered, half a shekel, in the shekel of holiness, a shekel of twenty gerahs, the half of a shekel an uplifting unto Jehovah.

14. Every one passing over unto them that are numbered, from a son of twenty years and upward, shall give an uplifting unto Jehovah.

15. The rich man shall not give more, and the poor shall not give less, than the half of a shekel to give an uplifting unto Jehovah, to make expiation for your souls.

16. And thou shalt take the silver of expiations from with the sons of Israel, and thou shalt give it for the work of the tent of meeting; and it shall be to the sons of Israel for a memorial before Jehovah to make expiation for your souls.

17. And Jehovah spake unto Moses, saying,

18. And thou shalt make a laver of brass, and its base of brass, for washing: and thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein.

19. And Aaron and his sons shall wash from it their hands and their feet.

20. When they go into the tent of meeting, they shall wash with waters that they die not; or when they come near to the altar to minister, to offer an offering made by fire unto Jehovah.

21. And they shall wash their hands and their feet that they die not: and it shall be a statute forever to them, to him and to his seed, throughout their generations.

22. And Jehovah spake unto Moses, saying,

23. And thou shalt take to thyself chief spices, best myrrh five hundred, and fragrant cinnamon half so much,

two hundred and fifty, and fragrant calamus two hundred and fifty,

24. And cassia five hundred, in the shekel of holiness; and oil of olive a hin.

25. And thou shalt make it an oil of anointing of holiness, an ointment of ointment the work of a perfumer, it shall be the oil of anointing of holiness.

26. And thou shalt anoint with it the tent of meeting and the ark of the Testimony,

27. And the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense,

28. And the altar of burnt offering, with all the vessels thereof, and the laver and its base.

29. And thou shalt hallow them, and they shall be holy of holies, whosoever toucheth them shall make himself holy.

30. And thou shalt anoint Aaron and his sons, and shalt hallow them to perform the priest's office unto Me.

31. And thou shalt speak unto the sons of Israel, saying, This shall be a holy anointing oil unto Me throughout your generations.

32. Upon the flesh of man shall it not be poured; and in its composition ye shall not make any like it; it is holy, it shall be holy unto you.

33. The man who shall make ointment like it, and who shall put of it upon a stranger, he shall be cut off from his people.

34. And Jehovah said unto Moses, Take unto thee fragrant spices, stacte, and onycha, and galbanum, fragrant spices, and pure frankincense, so much and so much.

35. And thou shalt make it incense, an ointment the work of a perfumer, salted, pure, holy.

36. And thou shalt bruise of it small, and shalt put it before the Testimony in the tent of meeting, whither I shall come to meet thee there: it shall be holy of holies to you.

37. And the incense which thou makest in its composition, ye shall not make for yourselves: it shall be unto thee holy for Jehovah.

38. The man who shall make like unto it to make an odor with it, shall be cut off from his people.

CONTENTS.

The subjects in this chapter are the altar for burning incense, the expiation of every one by silver, the laver and washing therefrom, and the preparation of the oil of anointing and of incense. By burning incense in the internal sense is signified the hearing and reception of all things of worship, which is from love and charity from the Lord; by the expiation of every one by silver, is signified ascribing all things of worship to the Lord, and nothing to self, that no one may have merit. By the laver and washing is signified purification from evils first in all worship. By the preparation of the oil of anointing is signified the quality of the love in worship; and by the preparation of incense the quality of the worship thence.

INTERNAL SENSE.

10176. Verses 1–10. *And thou shalt make an altar for the burning of incense: of shittim wood shalt thou make it. A cubit the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits the height thereof; out of it shall be its horns. And thou shalt overlay it with pure gold, its roof and its walls round about, and its horns; and thou shalt make for it a border of gold round about. And two rings of gold thou shalt make for it from under its border, upon its two ribs, upon its two sides shalt thou make them; and this shall be homes for the staves, for bearing it in them. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the veil, that is over the ark of the Testimony, before the mercy-seat that is over the Testimony, whither I will come to meet thee there. And Aaron shall burn thereon incense*

of spices morning upon morning, when dressing the lamps he shall burn it. And when causing the lamps to ascend from evening to evening Aaron shall burn it, a continual incense before Jehovah throughout your generations. Ye shall not cause to go up upon it strange incense; nor a burnt offering, nor a bread offering; and ye shall pour no drink offering upon it. And Aaron shall make expiation upon the horns of it once in the year from the blood of the sin offering of expiations; once in the year he shall make expiation upon it throughout your generations: it is holy of holies unto Jehovah. "And thou shalt make an altar for the burning of incense" signifies a representative of the hearing and reception as grateful of all things of worship from love and charity, by the Lord; "of shittim wood shalt thou make it" signifies from love Divine. "A cubit the length thereof, and a cubit the breadth thereof" signifies equally from good and from truth; "foursquare shall it be" signifies thus perfect; "and two cubits the height thereof" signifies degrees of good and of truth, and their conjunction; "out of it shall be its horns" signifies the powers of truth from the good of love and charity. "And thou shalt overlay it with pure gold" signifies a representative of all things of worship from good; "its roof" signifies the inmost; "and its walls round about" signifies interiors; "and its horns" signifies exteriors; and thou shalt make for it a border of gold round about" signifies a boundary of good lest they be approached and hurt by evils. "And two rings of gold thou shalt make for it from under its border" signifies the sphere of Divine good, by which is conjunction and conservation; "upon its two ribs" signifies with truths on one part; "upon its two sides shalt thou make them" signifies with good on the other part; "and this shall be homes for the staves" signifies the power of truth from good there; "for bearing it in them" signifies hence conservation in its state. "And thou shalt make the staves of shittim wood" signifies power from the good of the Lord's

love; "and overlay them with gold" signifies the foundation of all things on good. "And shalt put it before the veil, that is over the ark of the Testimony" signifies in the interior heaven where it is conjoined to the inmost heaven; "before the mercy-seat that is over the Testimony" signifies where there is hearing and reception of all things of worship from the good of love by the Lord; "whither I will come to meet thee there" signifies thus the presence and inflow of the Lord. "And Aaron shall burn thereon" signifies the elevation of worship from love and charity by the Lord; "incense of spices" signifies hearing and reception as grateful; "morning upon morning" signifies when the state of love is in clearness; "when dressing the lamps he shall burn it" signifies when truth also comes into its light. "And when causing the lamps to ascend from evening to evening Aaron shall burn it" signifies elevation also in an obscure state of love when truth is also in its shade; "a continual incense before Jehovah" signifies in all worship from love from the Lord; "throughout your generations" signifies to eternity with those who are in faith from love. "Ye shall not cause to go up upon it strange incense" signifies no worship from any other love than of the Lord; "nor a burnt offering, nor a bread offering" signifies no representative there of regeneration by truths and goods of celestial love; "and ye shall pour no drink offering upon it" signifies no representative there of regeneration by the truths and goods of spiritual love. "And Aaron shall make expiation upon the horns of it" signifies purification from evils by the truths of faith which are from the good of love; "once in the year" signifies perpetually; "from the blood of the sin offering of expiations" signifies by truths which are from the good of innocence; "once in the year he shall make expiation upon it" signifies the perpetual removal of evils; "throughout your generations" signifies those of the church who are in the truths and goods of faith; "it is holy of holies unto Jehovah" signifies because from the Divine celestial.

10177. *And thou shalt make an altar for the burning of incense.* That this signifies a representative of the hearing and reception as grateful of all things of worship from love and charity, by the Lord, is evident from the signification of the altar for burning incense, as a representative of such things of worship as are offered up to the Lord; that these are from love and charity will be plain from what follows. By the altar is signified the same as by that which is upon it, since the altar contains, and that which is upon it is contained, and the two make one, as a table and the bread which is upon it, a cup and the wine which is in it. An 2
altar was made for burning incense, and not a table, for the reason that altars with the Israelitish nation were the principal representatives of worship from love, for fire was upon them, and by fire is signified love and charity, from which worship is. That altars were the principal representatives of worship, see above (n. 4192, 4541, 8623, 8935, 8940, 9714). The altar for burning incense represented the 3
hearing and reception of all things of worship from love and charity, because by burning and smoking was signified that which is lifted on high; and by the odor of burning was signified that which is grateful, thus that which is heard and received by the Lord. But that alone is grateful or pleasing and is received by the Lord which is from love and charity; and for this reason that altar was covered over with gold and was called the golden altar, since gold signifies the good of love and charity — see what was cited above (n. 9874, 9881). That alone is grateful, and is 4
therefore heard and received by the Lord, which is from love and charity, because love makes the whole man, every man being such as his love is. Thus angels in the heavens are loves and charities in form; consequently their form itself is the human form, since the Lord, Who is in them and forms them, is as to the Divine Human, Divine love itself; and hence from their faces, their speech, their gestures, and especially from the spheres of affections which

flow forth from them to a distance, their quality as to love
5 is clearly perceived. And because love to the Lord and charity toward the neighbor are from the Lord, and love is spiritual conjunction, therefore whatever proceeds from their love is heard and received by the Lord. On the other hand what is holy and pious, which is not from love, is indeed heard, but is not received as grateful, for it is hypocritical sanctity and piety, being holy only externally and not internally, and a holy external without a holy internal does not penetrate further than to the first threshold of heaven, and is there dissipated. But a holy external from a holy internal penetrates even into heaven, according to the quality of the internal, thus to the Lord. For a holy external without an internal is merely of the mouth and gestures, whereas a holy external from an internal is at the same time from the heart — concerning the latter and the former holy, see what was said and shown
6 above (n. 8252–8257). In the tent without the veil was the table on which was the bread of Presence, also the candlestick with lamps, and the altar of incense; by the bread of Presence was represented love to the Lord, by the lamps of the candlestick charity and faith, and by the incense upon the altar worship therefrom. Wherefore it was burned every morning, and every evening, when the lamps were dressed. From this it is plain that by burning incense was represented worship of the Lord from love and charity: by the tent itself in which that burning took place, was represented heaven, where all worship is of this kind. That the bread represented celestial good, which is good of love to the Lord, may be seen above (n. 9545); also that the candlestick represented spiritual good, which is the good of charity toward the neighbor and the good of faith (n. 9548–9561); and that the tent represented
7 heaven (n. 9457, 9481, 9485, 9784, 9963). When worship is spoken of, that holy state is meant which comes about by prayers, adorations, confessions, and the like, that

proceed from internals, which are of love and charity. These constitute the worship which is meant by burning incense, as may be evident from the following passages — in David: *Accepted are My prayers, incense before Thee* (Ps. cxli. 2); and in John: *The four animals, and the twenty-four elders fell down before the Lamb, having every one harps, and golden vials full of incense, which are the prayers of the saints* (v. 8). Again: An angel came *having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense went up with the prayers of the saints* (Apoc. viii. 3, 4). As by incense was signified 8
worship and its elevation, thus hearing and reception by the Lord, therefore it was commanded by Moses that they should take censers with incense and burn it before Jehovah, that then they might know whom Jehovah would choose, thus whom He would hear (Num. xvi. 1, and following verses); and when the people murmured, Aaron ran into the midst of the congregation with incense, when the plague began, and thereby stayed it (Num. xvi. 44–49). And in Malachi: *From the rising of the sun and even unto its going down, the name of Jehovah shall be great among the Gentiles, and in every place incense shall be offered unto My name and a clean bread offering* (i. 11). A clean bread offering is added, because by it is signified the good of love (n. 10137). And in Moses: The sons of Levi *shall teach Jacob Thy judgments, and Israel Thy law: they shall put incense in Thy nostrils and a burnt offering upon Thine altar* (Deut. xxxiii. 10). It is said, shall put incense in Thy nostrils, because by the nostrils is signified perception (n. 4624–4634); a burnt offering is here added, because by it also is signified what is from the good of love. But by burning incense is signified in the 9
opposite sense worship from contrary loves, which are the loves of self and the world — as by burning incense to

other gods (Jer. i. 16; xliv. 3, 5); by burning incense to idols (Ezek. viii. 11; xvi. 18); and by burning incense
10 to Baalim (Hosea ii. 13). Since the burning of incense signified such things as are lifted upward and are accepted by the Divine, therefore also they were used by the Gentiles in their religious ceremonies. That frankincense, bowls, and censers were in use among the Romans and among other nations is known from history. Such religious ceremony was derived from the Ancient Church, which extended through several regions of Asia, as through Syria, Arabia, Babylon, Egypt, and Canaan. This church had been a representative church, thus consisting in externals that represented internals, which are celestial and spiritual; and from this church several religious rites were transferred to the nations round about, including the burning of incense, and thus through Greece into Italy; likewise the perpetual fire, for guarding which chaste virgins
11 were appointed, whom they called vestals. The offerings of incense in the Ancient Church, and thence in the Israelitish, were prepared from fragrant substances, such as stacte, onycha, galbanum, and frankincense; for the reason that odor signified perception, and a fragrant odor pleasing perception (n. 925, 1514, 1517–1519, 3577, 4624–4634, 4748, 10054). But frankincense in particular signifies truth of faith, therefore when frankincense is named in the Word, there is joined also oil, bread, a bread offering, or gold, by which is signified the good of love — as in Isaiah: *All shall come from Sheba, they shall bring gold and frankincense and shall proclaim the praises of Jehovah* (lx. 6). And so with those who came from the east, of whom it is written in Matthew that there came wise men from the east, seeking the Lord just then born, and opening their treasures they offered gold, frankincense, and myrrh (ii. 1, 2, 11). That they who were from the east and were called sons of the east in the Word signify those who were in interior knowledges of good and truth, may be seen

above (n. 3249, 3762) ; and likewise Sheba (n. 1171, 3240). That gold signifies the good of love, see what is cited above (n. 9874, 9881). And in Jeremiah : *They shall bring a* 12
burnt offering and sacrifices, and a bread offering and frankincense (xvii. 26). By a bread offering [minchah] is likewise signified the good of love (n. 9992, 10137). Hence it is plain that by frankincense in the Word is signified the truth which is of faith ; for in the Word, where good is spoken of, truth is also spoken of, on account of the heavenly marriage which is of good and truth in everything therein — see what is cited above (n. 9263, 9314). For this reason also upon the bread offering there was oil, and also frankincense (Lev. ii. 1, 2, 15) ; but not on the bread offering which was for sin (Lev. v. 11) ; nor on the bread offering of jealousy (Num. v. 15). There was no oil nor frankincense on these bread offerings, because they were given for expiation from evils, and so long as man is in expiation he cannot receive the good of love and the truth of faith, since evils oppose ; but it is otherwise after expiation or the removal of evils. Since the good of love 13
cannot be given except with the truth of faith, inasmuch as good produces truth and in truth procures to itself its quality and forms itself, therefore it was that there was frankincense upon every bread offering, and also on the bread of Presence, which was on the table in the tent of meeting (Lev. xxiv. 7) ; for breads signified the good of love (n. 3478, 3813, 4211, 4217, 4735, 4976, 8410, 9323, 9545, 10040, 10137).

10178. *Of shittim wood shalt thou make it.* That this signifies from love Divine, is evident from the signification of shittim wood, as the good of merit and justice, which is of the Lord alone (see n. 9472, 9486, 9715) ; that it signifies also from love, is because the Lord when He was in the world from Divine love fought against all the hells and subjugated them, and thereby He saved the human race and hence alone had merit and was made justice (n. 9486, 9715,

9809, 10019, 10152). Therefore the good of the Lord's merit is His Divine love. Shittim wood has such and so great a signification because all things which are in the triple kingdom of the earth, animal, vegetable, and mineral, signify spiritual and celestial things, and also their opposites; for all nature is a theatre representative of the Lord's kingdom — see what is cited above (n. 9280); also that wood in general signifies the good of love, and in particular the good of merit (n. 2784, 2812, 3720, 4943, 8354, 8740). Hence wood in the supreme sense signifies Divine good, since all things which in the internal sense signify what relates to the church and heaven, in the supreme sense signify Divine things.

10179. *A cubit the length thereof, and a cubit the breadth thereof.* That this signifies equally from good and from truth, is evident from the signification of length, as good, and of breadth, as truth (see n. 1613, 3433, 3434, 4482, 9487); equally from both is signified by the length being a cubit, and the breadth a cubit, thus by the measure being equal, because by measures in the Word things are determined as to their quantity and quality, and the determination is expressed by numbers. What is here determined by the measure, which is a cubit, is good and truth, the former by length and the latter by breadth. Length signifies good because it is reckoned from east to west, and by east and west is signified good from one boundary to another; and breadth is reckoned from south to north, and by south and north is signified truth from one boundary to another. So it is in heaven, where the Lord is the Sun, and also the East, from which all determinations are there made. They who are in the front there are in the perception of good according to distance; they who are in clear perception of good are in the east (n. 3708, 9668), and they who are in obscure perception of good are in the west (n. 3708, 9653); but they who are in the clear light of truth are in the south (9642), and they who are in the

obscure light of truth are in the north (n. 3708). This is why by those four quarters in the Word such things are signified, and that by length is signified good and by breadth truth.

10180. *Foursquare shall it be.* That this signifies thus perfect, is evident from the signification of foursquare, as just, and also perfect (see n. 9177, 9861).

10181. *And two cubits the height thereof.* That this signifies degrees of good and of truth, and their conjunction, is evident from the signification of two, as conjunction (see n. 1686, 5194, 8423); and from the signification of height, as the degrees of good and of truth therefrom (n. 9489, 9773). By degrees of height are meant degrees from interiors to exteriors, or from inmosts to outmosts, the nature and quality of which degrees may be seen illustrated and shown above (n. 3405, 3691, 4145, 5114, 5146, 8603, 8945, 10099). Degrees are of two kinds, namely, degrees of 2
length and breadth, and degrees of height and depth: the latter differ greatly from the former. Degrees of length and breadth are those which succeed from the middle to the circumference; but degrees of height proceed from interiors to exteriors. The former degrees, namely of length and breadth, are degrees which decrease from the middle continually to the circumferences, as light decreases from flame even to its obscurity, and as the sight of the eye decreases from nearest objects to objects most remote, and as the intellectual sight decreases from those things which are in light to those which are in shade. But degrees of height, which proceed from inmosts to outmosts, or from highests to lowests, are not continuous but discrete. They are like the inmosts of a seed to its exteriors; and as the inmosts of a man to his outmosts; and as the inmost of the angelic heaven to its outmost. These degrees are discriminated, thus distinct, as what produces and what is produced. Things which are in an interior degree are more perfect 3
than those which are in an exterior degree, and no likeness

exists between them except by correspondences. Thus they who are in the inmost heaven are more perfect than those who are in the middle heaven, and these latter more perfect than those who are in the outmost heaven. It is the same with man in whom heaven exists; his inmost is in a more perfect state than the middle, and the middle in a more perfect state than the outmost; and they consociate in no other way than by correspondences, the nature of which has
4 been abundantly shown in the preceding explications. He who does not acquire a perception of these degrees can in no way know the distinctions of the heavens and the distinctions of the interior and exterior faculties of man, and thus not the distinction between soul and body. So he cannot at all comprehend the internal sense of the Word and its distinction from the external, nor the distinction between the spiritual world and the natural. Neither can he understand what and whence correspondences and representations are, and scarcely what influx is. Sensual men do not apprehend these distinctions, for they make increase and decrease according to these degrees continuous, thus they make these degrees like the degrees of length and breadth, and therefore they stand without and far away
5 from intelligence. These degrees are degrees of height, therefore by high in the Word is meant interior (n. 2148, 4210, 4599), and because interior, also more perfect. Hence the Lord in the Word is called the Highest, because He is perfection itself, intelligence itself and wisdom, and good and truth itself; and hence heaven is said to be on high, because it is in perfection, intelligence, wisdom, good, and truth from the Lord; and therefore hell is said to be in the deep, because there is in it no perfection, no intelligence and wisdom, and no good and truth.

10182. *Out of it shall be its horns.* That this signifies powers of truth from the good of love and charity, is evident from the signification of horns, as the powers of truth (see n. 2832, 9719–9721). That this is from the good of

love and charity is because all the power of truth is from that source. Therefore also the horns were in continuation of the altar itself, or were out of it; for this altar was a representative of the hearing and reception of all things of worship from love and charity by the Lord (n. 10177). That all the power of truth is from the good of love can- 2
not be apprehended by those who have only a material idea of power, and therefore it must be told how the case is. In the heavens all power is from Divine truth proceeding from the Divine good of the Lord; from this the angels have power, for the angels are receptions of Divine truth from the Lord (n. 1752, 4295, 8192). By the power which they have from this they protect man, removing the hells from him; for one angel prevails against a thousand from the hells. This power is what is meant by the keys of Peter, but by Peter who is there called the rock is meant the Lord as to the truth of faith from the good of love (see preface to Gen. xxii. and n. 3750, 4738, 6000, 6073, 6344, 10087); and also a rock [*Petra*] is the Lord as to the truth of faith (n. 8581). The power of Divine 3
truth is also meant by the voice of Jehovah in David: *The voice of Jehovah is upon the waters. . . . The voice of Jehovah is in power. . . . The voice of Jehovah breaketh the cedars. . . . The voice of Jehovah cleaveth the flame of fire. The voice of Jehovah shaketh the wilderness. . . . The voice of Jehovah strippeth the forests bare; Jehovah giveth strength to His people* (Ps. xxix. 3-11). That the voice of Jehovah is Divine truth proceeding from His Divine good may be seen above (n. 9926). The power of Divine truth 4
is also understood by the Word in John: *All things were made by Him* [*the Word*], *and without Him was not anything made that was made* (i. 3). That the Word is Divine truth proceeding from Divine good, see above (n. 9987); wherefore also the Lord when He was in the world first made Himself Divine truth, which is also understood by the Word becoming flesh (verse 14 of the

same chapter). The Lord then made Himself Divine truth in order that He might fight against all the hells and subjugate them, and thus bring back all things therein, and at the same time all things in the heavens, into order (see
5 n. 9715, 9809, 10019, 10052). That truths from good have all power and, *vice versa*, that falsities from evil have no power, is well known in the other life; hence it is that the evil who come thither from the world are deprived of persuasive faith, and likewise of all knowledge of truth,
6 and are thus left to the falsities of their evil. That truths from good have such power cannot be apprehended by those who have an idea of truth and of its faith as of thought alone, when yet man's thought from his voluntary makes all the strength of his body, and if it were inspired from the Lord by His Divine truth, man would have the strength of Samson. But it is the Lord's good pleasure that man should have strength by faith from love as to what relates to his spirit and conduces to eternal salvation. From this it may be evident what is meant by the power of truth from good, which is signified by the horns of the
7 altars both of burnt offering and of incense. That horns signify this power, is evident from the passages in the Word where horns are named—as in Ezekiel: *In that day will I make a horn to grow for the house of Israel* (xxix. 21). And in Amos: *Have we not taken to us horns by our own strength?* (vi. 13.) In the First Book of Samuel: *Jehovah will give strength unto His king, and will exalt the horn of His anointed* (ii. 10). In David: *Jehovah hath lifted up the horn of His people* (Ps. cxlviii. 14). Again: *All the horns of the wicked will I cut off; but the horns of the just shall be lifted up* (Ps. lxxv. 10). In Jeremiah: *The Lord hath cut off in the fierceness of His anger all the horn of Israel. . . . He hath exalted the horn of thine adversaries* (Lam. ii. 3, 17). In Ezekiel: *Ye thrust with side and with shoulder, and push all the diseased sheep with your horns, till ye have scattered them*

abroad (xxxiv. 21). In Zechariah: *I saw, and behold four horns. . . . The angel said, These are the horns which have scattered Judah, Israel, and Jerusalem. . . . The smiths . . . are come to cast down the horns of the nations, which lifted up their horn against the land of Judah* (i. 18–21). And in Moses: *His horns are the horns of the unicorn; with them shall he push the people all of them, to the ends of the earth* (Deut. xxxiii. 17). That in these passages by horns is signified power, is manifest, and indeed power in both senses, namely, the power of truth against the false and of the false against truth; for the subject in the internal sense of the Word throughout is the state of the church. So in Amos: *In that day . . . I will visit upon the altars* 8
of Bethel, and the horns of the altar shall be cut off, and shall fall to the ground (iii. 14). By the altars of Bethel and by its horns are signified evils and falsities destroying the good and truth of the church, of which it is said that they shall be cut off. From these passages may be evident 9
what is meant by the horns, of which so frequent mention is made in Daniel and by John in the Apocalypse — in Daniel where it is said that the beast had ten horns, and also a horn speaking to it (vii. 8, 11, 20); that the horn made war with the saints and prevailed until the Son of Man came (verses 11, 24); and the horns of the ram and the horns of the he-goat are told of, by which they made war with each other (viii. 3–21); and by John in the Apocalypse it is said that the dragon had ten horns (xii. 3); so also the beast ascending out of the sea (xiii. 1); and the scarlet beast (xvii. 3) — where also it is said, that the horns are ten kings (verses 12, 13). So also in Daniel (vii. 24). That by kings in the Word are signified truths and in the opposite sense falsities, may be seen above (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). As by a horn is signified truth in its power, and in 10
the opposite sense falsity destroying truth, therefore speech is attributed to a horn (Apoc. ix. 13: Dan. vii. 8: Ps.

11 xxii. 21). That kings were anointed with oil from a horn (1 Sam. xvi. 1, 13 : 1 Kings i. 39), represented truth from good in its power, for horns are truths in their power, and oil is good, and kings those who are in truths from good. That oil stands for good, see above (n. 886, 9780) ; and kings for those who are in truths from good, thus abstractly truths from good (n. 6148) ; hence a horn is said to bud forth (Ps. cxxxii. 17), because all spiritual budding is of truth from good ; thus also formerly they described horns as budding forth. That good has all power by truth, or what is the same, that all power is of truth from good, see what is cited above (n. 10019).

10183. *And thou shalt overlay it with pure gold.* That this signifies a representative of all things of worship from good, is evident from the signification of gold, as the good of love (see n. 9874) ; and that overlaying with gold is to found upon that good (n. 9490), thus that it is its representative, is plain.

10184. *Its roof.* That this signifies the inmost, is evident from the signification of a roof, as the inmost. A roof is the inmost because it is supreme or highest, and what is supreme or highest signifies inmost, according to what was shown above (n. 10181) ; and because a roof signifies the like as the head with man. For all representatives in nature have reference to the human form and have signification according to that reference (see n. 9496). That the head signifies the inmost, may be seen above (n. 5328, 6436, 7859, 9656, 9913, 9914). The inmost here signified by the roof of the altar of incense is the inmost of worship ; for there are in worship the same as in man himself from whom worship proceeds, namely, internal, middle, and external. The inmost is called celestial, the middle spiritual, and the external natural (n. 4938, 4939, 9992, 10005, 10017, 10068). These degrees from correspondence are signified by the head, breast, and feet ; so also by the roof,
2 the sides, and the horns of the altar of incense. Since by

the roof is signified the celestial, which is inmost, good is also signified, for good is everywhere inmost, and truth proceeds from it, as light from flame. This is meant by the roof in Matthew: *Let him that is on the roof of the house not go down to take anything out of his house* (xxiv. 17: Mark xiii. 15: Luke xvii. 31). The subject here is the last times of the church, and by being on the roof is signified the state of a man who is in good; and by going down to take anything out of the house, is signified return to a former state (n. 3652). And in Jeremiah: *On all the roofs of Moab and in the streets thereof, there shall be lamentation everywhere* (xlviii. 38). By lamentation on all roofs or housetops is signified the vastation of all goods with those who in the representative sense are meant by Moab, namely, those who are in natural good, who suffer themselves easily to be seduced (n. 2468); and by lamentation in the streets is signified the vastation of all truths — that streets are truths, see above (n. 2336). Because a roof signified good, 3
therefore the ancients had roofs or tops on their houses where they walked, and also where they worshipped — as may be evident from the First Book of Samuel (ix. 25, 26: 2 Sam. xi. 2: Zeph. i. 5). And in Moses: *When thou buildest a new house, then thou shalt make a border for thy roof, that thou bring not blood upon thine house, if any one fall from thence. Thou shalt not sow thy vineyard with mixed seed, lest the gathering of the seed which thou hast sowed, and from the produce of the vineyard be forfeited. . . . Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment mixed with wool and linen together* (Deut. xxii. 8–11). From this also it is plain that by a roof 4
is signified the good of love; for each of these precepts involves similar things, which are only discoverable by the internal sense. This sense is that he who is in good, which is the state of a regenerate man, shall not return into a state of truth, which is his prior state, during regeneration; for in this state man is being led by truth to good, thus partly

by himself, but in the later or posterior state, namely when he is regenerated, man is led by good, that is, through good
5 by the Lord. This is the arcanum which lies concealed interiorly in each of those precepts; and thus the same as is contained in the Lord's words in Matthew: *Then he who is on the house, let him not go down to take anything out of his house; and he who is in the field, let him not return back to take his clothes* (xxiv. 17, 18). And in Mark: *He who is on the roof, let him not go down into the house, neither let him enter to take away anything out of his house; and he who shall be in the field, let him not turn back to take his raiment* (xiii. 16). And in Luke: *In that day whosoever shall be on the house, and his goods in the house, let him not go down to take them away; and whosoever shall be in the field, let him likewise not return to the things behind him;*
6 *remember Lot's wife* (xvii. 31, 32). Who cannot see that in these passages are contained arcana of heaven? for otherwise to what intent could it be said that they should not go down from the house, and return back from the field, and that they should remember Lot's wife? So in what was said in Moses, that they should make a border about the roof lest blood should be shed by one's falling; and that a field should not be sown mixedly with seed and the produce of a vineyard; and that they should not plough with an ox and an ass together; nor wear a garment mixed with wool and linen. For by the roof is signified good, and by being upon the house or upon the roof is signified a state when man is in good; by falling thence is signified a relapse to a former state; and by blood is signified violence in such case offered to good and truth (n. 374, 1005, 4735, 6978, 7317, 7326); by a vineyard is signified the church with man, by the produce of the vineyard a state of truth (9139), by the seed of wheat or barley a state of good (n. 3941, 7605); by an ox also is signified good, and by ploughing with an ox a state of good (n. 2781, 9135); so by wool and by wearing a garment of wool (n. 9470); and by an ass is

signified truth (n. 2781, 5741); and also by linen (n. 7601, 9959). But how it is with this arcanum may be seen further unfolded in the passages cited above (n. 9274).

10185. *And its walls* [*round about*]. That this signifies interiors, is evident from the signification of walls or sides, as interiors, for since the roof signifies the inmost, the walls which are beneath signify interiors; by interiors are meant things beneath the inmost and above the lowest, thus which are middle. Walls signify interiors because the sides and breast with man signify interiors, for all the representatives in nature have reference to the human form, and have significance according to that reference (see n. 9496); as with a house, its highest part called the roof signifies the same as the head with a man; the interiors which are below the top signify the same as the breast and sides; and the foundation the same as the feet and soles of the feet. That this is so, is because the whole heaven has the form of a man, and from this an influx passes into all nature, for the natural world exists and subsists from the spiritual. When the spiritual world is spoken of, the Divine of the Lord therein is understood. That all things in nature have refer- 2
ence to the human form is also evident from everything in the vegetable kingdom, in which kingdom all things are clothed with leaves, bearing flowers before they bring forth fruits, while fruits are the ultimate ends for the sake of which priors exist, and to which they all look. For leaves in that kingdom have reference to the lungs, and are as it were for the sake of respiration, since by their means the sap is drawn up [and exposed to light and air]. Hence a tree stripped of its leaves will bear no fruit. Thus it is that leaves in the Word signify the truths of faith (n. 885), for in like manner by them is brought in the life whereby good is formed. The blossoming before fruit corresponds to the 3
state of that age with man when marriage love enters minds and gladdens them, thus when truth is being conjoined to good. But fruit corresponds to the good itself which, so far

as it ripens like fruit, puts itself forth into works. In consequence fruits in the Word signify works of charity; and the blossoming before fruit, is compared to the voice and joy of the bride and bridegroom; and so in other particu-
4 lars. Therefore he who can reflect wisely will perceive very clearly that the heavenly paradise is represented in the earthly, and hence that all things in nature have reference to such as are in the spiritual world. And he who is able to draw further conclusions will perceive that nature does not subsist from itself, but by influx from heaven, that is, from the Divine in heaven; so that if the communication were taken away, all things of the earth would fall to nothing. That this is so the simple apprehend, but not the wise of the world, for the reason that the simple attribute all these things to the Divine, but the wise of the world to nature.

10186. *And its horns.* That this signifies exteriors, is evident from the signification of horns, as the powers of truth from good (see above, n. 10182); they are also exteriors because in outmosts or lasts truth from good is in its power (see n. 9836); and because the horns of the altar have also reference to the arms and hands with man, by which also is signified truth in its power, in ultimates or outmosts — see what is cited above (n. 10019, 10062, 10076, 10082).

10187. *And thou shalt make for it a border of gold round about.* That this signifies a boundary of good lest they be approached and hurt by evils, is evident from the signification of a border, as a boundary to prevent approach and hurt by evils (see n. 9492); and from the signification of gold, as good (n. 9874, 9881). The border was made of gold because it represented enclosure on the part of good; for good cannot be approached by evils, since evils cannot sustain in any manner the sphere of good; when evils, that is, those who are in evils or from hell, come into that sphere, which is the sphere of heaven, they are dire-

fully tormented, and so far as they enter into that sphere feel infernal tortures within them, and become thence like those who lie in the agony of death; therefore they cast themselves down at once into hell, and no longer dare lift up their heads. This is the reason why they who are in heaven are in security from infestation of evils from the hells; and this is meant by the words of Abraham to the rich man in hell: *Between us and you is a great gulf fixed, that they who would pass over from hence to you cannot, neither can they who are there pass to us* (Luke xvi. 26); and by these words: *They shall say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb* (Apoc. vi. 6: Hosea x. 8). But as regards truth, this may be approached by the evil, because the evil pervert truths by sinister interpretations, and so apply them to favor their own lusts; but in proportion as good is present in truths, truths cannot be approached. From this may be evident what protection is possible in the other life for those who are only in truths, which are called the truths of faith, and not at the same time in good: by good is meant charity toward the neighbor and love to the Lord, for all goods are from this source. Hence it is now plain why a border was made round about the sides of the altar of incense.

10188. *And two rings of gold thou shalt make for it from under the border.* That this signifies the sphere of Divine good, by which is conjunction and conservation, is evident from the signification of two, as conjunction (see n. 5194, 8423); from the signification of gold, as good (n. 9874, 9881); and from the signification of border, as a boundary to prevent their being approached and hurt by evils — of which just above (n. 10187). From this it is plain that by two rings of gold under the border is signified the sphere of Divine good by which is conjunction; and conservation is also signified because it was carried by staves inserted in the rings, and by carrying is signified preservation (n. 9900).

2 What the sphere of Divine good is shall be here briefly told: the sphere of Divine good fills the whole heaven and also extends into hell, for it is like the sphere of the sun's heat in the world, which in summer penetrates even into dark places where the sun does not appear. This Divine sphere was likened by the ancients to encircling rays, in the midst of which was God, and round about were angels. They therefore who suffer themselves to be led of the Lord, thus who receive the Divine from Him, are in the sphere of Divine good in proportion as they receive; while they who do not receive are indeed in the same sphere, but their interiors are so far clothed that they do not feel the influx. For they who are in hell are in externals and not in internals; from their externals also exhale evils and the falsities thence, which appear round about them like smoke from a furnace; hence the external sphere of Divine good is there deadened, the internal still remaining, but not received, because all is closed against it: nevertheless the Lord by it rules the hells.
3 There is a sphere of Divine good which proceeds from the Lord, because the Sun of heaven, which is the Lord, is Divine love itself, for this is thus apparent; the heat thence proceeding is the good of love, and the light thence proceeding is the truth of faith; hence in the Word by the sun is understood love Divine, by fire and heat the good of
4 love, and by light the truth of faith. Moreover, from every angel proceeds a sphere from his love, also from every spirit good and evil according to his love; but the spheres proceeding from these do not extend themselves far, whereas the Divine sphere extends through the universe, for it proceeds from the inmost, and the inmost is the all in all things in succession from it. Concerning those spheres, see what was shown above in part also from experience (n. 1048, 1053, 1316, 1504–1512, 1695, 2401, 4464, 5179, 6206, 7454, 6598–6613, 8063, 8630, 8794, 8797, 9490–9492, 9498, 9499, 9534, 9606, 9607).

10189. *Upon its two ribs.* That this signifies with truths

on one part, namely, conjunction and by them conservation, is evident from the signification of ribs, when by them are meant sides, as truths; for the sides which are called ribs look to the south and the north, and by the south is signified truth in light (see n. 9462), and by the north truth in shade (n. 3708). But by sides, properly called sides, is signified good, since they look to the east and the west, and by the east is signified good in clearness, and by the west good in obscurity (n. 3708, 9653). Therefore it is here said, Two rings of gold thou shalt make for it beneath the border, on the two ribs thereof thou shalt make them, on the two sides thereof. That the sides which are properly sides look to the east and the west, but that the sides which are called ribs look to the south and the north, is plain in Exodus (chapter xxvi. 13, 26, 27, 35); also by ribs, since they are supports of the breast, are signified truths sustaining good. In heaven it is thus: to the right 2
are they who are in the light of truth, thus who are in the south; and to the left they who are in the shade of truth, thus who are in the north; before the face are they who are in clear perception of good, thus who are in the east; but to the back are they who are in obscure perception of good, thus who are in the west. These latter who are in good constitute the celestial kingdom of the Lord, and the former who are in truth constitute His spiritual kingdom. This is the appearance to the angels there in whatever direction they turn themselves, for angels have continually before the face the Lord, Who is the east itself; but the 3
contrary is the case with those who are in hell, since they have the Lord continually at the back. For in the other life quarters are not as in the world fixed in stated regions, but are according to fixed and ruling loves. An angel and a spirit is his own love, and where the love is, thither he turns himself; they who are in love to the Lord and in 4
charity toward the neighbor, and thence in faith, look to the Lord before them in every turning of their body with

their face. For the Lord turns them to Himself, since He enters by the way of the east into them, and keeps them continually directed toward Himself. Hence their external sight, determined by the internal, which is of the understanding, and this by the love which is of the will, looks in the direction in which the love carries it. It is similar with men in the world as to their interiors, which are of their spirit, and from the direction of every one's turning in the other life they are known one from another. That spaces and places in the other life are of this nature, and that hence they signify states, may be seen above (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9667, 10146).

10190. *Upon its two sides shalt thou make them.* That this signifies with good on the other part, namely, conjunction and by it conservation, is evident from what was said and shown just above (n. 10189). From the same also it may be evident how it is with the Divine sphere round about, namely that it is a sphere of the good of love from the Lord as a Sun from the east even to the west, and a sphere of truth from good from the south to the north. Thus the sphere of Divine good in the midst is as an axis, with the sphere of Divine truth hence proceeding on both sides, right and left.

10191. *And this shall be horns for the staves.* That this signifies the power of truth from good there, is evident from the signification of the horns or rings, for these were the receptacles or horns, as the Divine sphere—of which just above (n. 10188); and from the signification of staves, as the power of truth from good (n. 9496).

10192. *For bearing it in them.* That this signifies hence conservation in its state, is evident from the signification of bearing, as holding together in a state of good and truth, thus existing and subsisting (see n. 9500, 9737), and preserving (n. 9900).

10193. *And thou shalt make the staves of shittim wood.*

That this signifies power from the good of the Lord's love, is evident from the signification of staves, as power (see n. 9496); and from the signification of shittim wood, as the good of the Lord's love (n. 10178).

10194. *And overlay them with gold.* That this signifies the foundation of all things on good, is evident from the signification of overlaying with gold, as founding upon good (see n. 9490). What is meant by being founded on good may be briefly told. It is believed by some, that truth is that on which all things are founded, but they are greatly deceived; for there is no truth given with man unless he is in good. The truth with man which is without good, is an external without an internal, thus a shell without a kernel, residing only in the memory. The truth may be likened to a model either of a flower, or tree, or animal, in which inwardly there is only clay; but truth from good not only resides in the memory, but is also inrooted in the life, and may be likened to the flower itself, or the tree, or the animal, the perfection of which increases toward the interiors; for what is created from the Divine is the more perfect the more interiorly it is viewed. This may be very evident from representatives in the other life. Representatives are there presented according to states of the interiors with spirits, for they are correspondences; around spirits, who are in truths from good, appear most beautiful representatives, such as houses and palaces gleaming with gold and precious stones, also gardens and paradises of ineffable beauty; all these being from correspondence. But around those who are in truths, and not from good, there appear nothing but stony places, rocks, and bogs, and sometimes shrubberies, but unpleasant and barren; these also being from correspondence. And around those who are in falsities from evil appear fens, sinks, and other horrid sights. This is because all representatives in the other life are externals formed according to states of the interiors, for thus the spiritual world presents itself in-

visible there. Hence may be evident what is meant by being founded on good.

10195. *And thou shalt put it before the veil, that is over the ark of the Testimony.* That this signifies in the interior heaven where it is conjoined to the inmost heaven, is evident from the signification of the veil, which was between the holy and the holy of holies before the ark, as a medium uniting the second and third heaven (see n. 9670, 9671); and from the signification of the ark of the Testimony, as the inmost heaven (n. 9485). That the tent with the place within the veil and without the veil and with the court represented the three heavens, may be seen above (n. 9457, 9481, 9485, 9741).

10196. *Before the mercy-seat that is over the Testimony.* That this signifies where there is hearing and reception of all things of worship from the good of love by the Lord, is evident from the signification of the mercy-seat, as the hearing and reception of all things of worship from the good of love by the Lord (see n. 9506); and from the signification of the Testimony, as the Lord as to the Word (n. 8535, 9703), thus as to Divine truth, for the Lord as
2 to Divine truth is the Word (n. 9987). A few words may here be said concerning Divine good and Divine truth. The Lord as to the Divine Itself, which is called the Father, and as to the Divine Human, which is called the Son, is Divine love itself, thus Divine good itself; but the Lord as heaven, which is beneath the Lord as a sun, is Divine truth; though this Divine truth has in it Divine good accommodated to the reception of angels and spirits. This Divine is what is called the Spirit of Jehovah and the Holy. This is called Divine truth and not Divine good, because angels and spirits are created, and thence are receptions of Divine truth proceeding from Divine good. They like men enjoy two faculties, namely, understanding and will, and the understanding is formed to receive Divine truth, and the will to receive Divine good: the under-

standing serves them for reception, and also for perception. An idea of this may be gained by a simple comparison with 3
the sun of the world, and with the world thence existing. In the sun of the world is fire, but what proceeds thence is heat and light; that this light is not the sun itself may be known to every one, and that the light proceeds from it. Now in proportion as the light proceeding from the sun has in it heat, vegetation lives and grows, and brings forth fruits and seeds. These things are said for comparison, since all nature is a theatre representative of the Lord's kingdom; and it is such a representative theatre because the natural world has its existence through the spiritual world from the Divine, and thus perpetually exists, that is subsists; hence it is that in the Word by the sun is meant the Lord as to Divine love, as also by fire; and that by light is meant the Lord as to Divine truth (as John i. 9; iii. 19; ix. 5; xii. 46).

10197. *Whither I will come to meet thee there.* That this signifies thus the presence and inflow of the Lord, is evident from the signification of coming to meet, when said of Jehovah, as the presence and inflow of the Lord (see n. 10147, 10148).

10198. *And Aaron shall burn thereon.* That this signifies the elevation of worship from love and charity by the Lord, is evident from the signification of burning incense, as the elevation of all worship from love and charity (see above, n. 10177); and from the representation of Aaron as the high priest, as the Lord as to Divine good, and as to the work of salvation (n. 9806, 9965, 10068). That offering incense signifies elevation of worship is because fire signified the good of love, hence all things which came forth from fire signified such as proceed from love; whence it is that not only light, but also smoke, were representative. That by fire is signified the good of love, see above (n. 4906, 5215, 6314, 6832, 6834, 6849, 7324, 10055); that smoke also represented, is evident in Isaiah: *Jehovah will create*

over every dwelling-place of Zion . . . a cloud by day, and a smoke and the shining of a flame of fire by night (iv. 5); and in the Apocalypse: *The temple was filled with smoke from the glory of God, and from His power* (xv. 8). That the smoke of incense is the elevation of prayers, thus in general the elevation of all things of worship, is manifest also in the Apocalypse: *The smoke of the incense went up with the prayers of the saints* (viii. 4).

10199. *Incense of spices.* That this signifies hearing and reception as grateful, is evident from the signification of incense, as the hearing and reception of all things of worship from love and charity by the Lord (see n. 10177); and from the signification of spices, as things grateful. Spices stand for things grateful from their odor, for odor signifies what is perceived, hence a sweet odor what is perceived as grateful, and a disagreeable odor what is perceived as unpleasant. For all things which are perceived by man through the organs of sense signify spiritual things, which have reference to the good of love and to the truths of faith, as smell, taste, sight, hearing, and touch; hence smell or odor signifies what is perceived of interior truth from the good of love; taste signifies perception and affection of knowing and of growing wise; sight, understanding of the truths of faith; hearing, perception from the good of faith and from obedience; and touch in general, communication, transfer-
2 ence, and reception. The reason of this is that all external sensations have their origin from internal sensations which are of the understanding and will, thus in man from the truths of faith and the good of love, for these constitute the intellectual and voluntary of man. But the internal sensations, which are proper to the understanding and will with man, have not that sense which the external sensations have, but are turned into such when they flow into the external; for all things made sensible to man by the external organs of sense, flow in from internals, since all influx is from internals into externals, but not the reverse. Physical

influx is not possible, that is, influx from the natural world into the spiritual, but from the spiritual into the natural. The interiors of man which are proper to his understanding and will are in the spiritual world, and his externals which are proper to the senses of the body are in the natural world; from this also it may be evident what correspondence is, and what its nature. That smell in general corresponds to perception as to the quality of a thing may be seen above (n. 1514, 1517–1519, 3577, 4624–4634, 10054); also taste to the perception and affection of knowing and of growing wise (n. 3502, 4791–4805); sight to the understanding of the truths of faith (n. 3863, 4403–4421, 4567, 5114, 5400, 6805); hearing to the perception of the good of faith and to obedience (n. 3869, 4652–4660, 7216, 8361, 9311, 9926); and that touch is communication, transference, and reception (n. 10130). From this it is plain that spices signify things that are perceived as grateful, such as are those from love and charity, especially interior truths, because these are from that source, as is evident from the following passages in the Word: *Instead of sweet spices shall be rottenness; and instead of a girdle a rent; and instead of well-set hair baldness* (Isa. iii. 24) — where the subject is the daughters of Zion, by whom is signified the celestial church, which church is in interior truths from the good of love to the Lord; sweet spices are interior truth, rottenness the absence thereof; a girdle is conjunction, and a rent is the dissipation of connection and order; well-set hair is truth of memory, which is exterior truth or that of the external man, and baldness is the loss of it. That a girdle is conjunction and a bond to keep all things in connection so as to look to one end, see above (n. 9828); also that well-set hair is truth of memory (n. 2831); and baldness its loss (n. 9960). And in Ezekiel: *An eagle great with wings came unto Lebanon, and thence brought away a small branch of cedar into the land of Canaan, in a city of those who deal in spices he set the head thereof* (xvii. 3, 4). The subject here

3 4 5

in the internal sense is the beginning of a spiritual church and its growth, and afterward its perversion and end; by an eagle great with wings is signified the interior truth of that church (n. 3901, 8764); wings are exterior truths (n. 8764, 9514); Lebanon is that church; the cedar there is the truth of the spiritual church; the city of those who deal in spices is where doctrine of interior truth is — that cities in the Word are doctrines may be seen above (n. 402, 2449, 3216, 4492, 4493); it is called the city of those who deal in spices
6 from interior truths. Again: *The traders of Sheba and Raamah by the chief of spice and by every precious stone and gold gave their tradings* (xxvii. 22). The subject is here Tyre, by which is signified the church as to knowledges of good and truth; traders are those who have those knowledges and communicate them; Sheba and Raamah are those who are in the knowledges of things celestial and spiritual; the chief of spice is what is grateful from interior truths; precious stones are those truths themselves; and gold is their good; that Tyre is the church as to the interior knowledges of good and truth, and in the abstract sense those knowledges themselves, see above (n. 1201); and that traders are those who have those knowledges and communicate them (n. 2967, 4453); Sheba and Raamah those who are in the knowledges of things celestial and spiritual (n. 1171, 3240); a precious stone interior truth (n. 9863, 9865, 9873, 9874); and gold its good — see what is cited
7 above (n. 9874, 9881). Hence it is plain what was represented by the Queen of Sheba coming to Jerusalem to Solomon, with camels carrying spices, and gold, and precious stone (1 Kings, x. 1, 2); and by the wise men of the east offering to the child Jesus gold, frankincense, and myrrh (Matt. ii. 11). Because spices signified interior truths, thus such as are grateful, therefore incense was made of spices, and also the oil of anointing — of which in what follows in
8 this chapter. By interior truths are meant those which are made of man's life and affection, thus which are inwardly

with him, but not truths which are only in the memory and are not made of the life. These truths of the memory are called external respectively, since they are not inscribed on the life, but only in the memory, for they reside in the external man and not in the internal man. The truths of faith which are inscribed on the life are in the will, and those things which are in the will are in the internal man, for by the truths of faith the internal man is opened, and communication is effected with the heavens. Thus it is plain that interior truths with man are those which are from the good of love and charity. Whether we speak of the will or of the love, it is the same, for what is of man's will is of his love; therefore truths inscribed on the life, which are called interior truths, are those which are inscribed on the love, thus on the will from which they afterward proceed when they come into speech and act. For heaven, in 9
which is the internal man which is opened, does not flow immediately into truth, but mediately by the good of love; and heaven cannot enter with man when the internal man is closed, since there is not any good of love there to receive it; therefore with those with whom the internal man is not opened by truths received from the good of love and charity, hell flows in with falsities from evil, however the truths of faith, even interior truths, reside in the external man, merely, that is, in the memory. From this may now be evident what is meant by interior truths which are grateful and are signified by spices, namely, those which are from the good of love and charity.

10200. *Morning upon morning.* That this signifies when the state of love is in clearness, is evident from the signification of morning, as when the state of love is in clearness (see n. 10134); hence morning upon morning is when there is that state. That in the heavens there is a succession of states of love and light, that is, of good and truth, continually, as on earth of morning, mid-day, evening, and twilight, and as of spring, summer, autumn, and winter,

has been occasionally shown above; also that those times of the day and the year have their origin from the succession in heaven; for the things which exist in the world are images of things which exist in the heavens, because everything natural exists from what is spiritual, that is, from the Divine in the heavens. Hence becomes plain the quality of the variations of states in the heavens, for they are known from comparison with the states of heat and light in the world; for heat in the heavens is the good of love from the Lord, and light there is the truth of faith from the Lord. The reason for such successions of states is that angels there may be continually perfecting; for thus they pass through all varieties of good and of truth, and become imbued with them. The differences of the varieties of the good of love and of the truth of faith in the heavens are also like the differences of heat and of light in the several regions or climates of the earth, namely, of one sort nearer to the equator, and of another at a greater distance on each side from the equator; and differently in each day of every year, and also in one year different from another; for there is never a return of what is absolutely like or the same, it being provided that what is absolutely the same is never found either in the spiritual world or in the natural, and thus perfection continually increases.

10201. *When dressing the lamps he shall burn it.* That this signifies when truth also comes into its light, is evident from the signification of lamps, as Divine truth, and hence intelligence and wisdom (see n. 9548, 9783) — that to dress or kindle them is when these come into their light, is plain; and from the signification of burning, as the hearing and reception of all things of worship (n. 10177, 10198); hence it is evident that by burning it every morning, when the lamps were dressed, is signified that the hearing and reception of all things of worship is principally when they are in a clear state of love, and thence in the intelligence
2 and wisdom of truth. It is said thence in the intelligence

of wisdom and truth, because the light of truth with man is altogether according to the state of his love; in proportion as the love is kindled, the truth shines bright, for the good of love is vital fire itself, and the truth of faith is intellectual light itself, which is intelligence and wisdom; these two proceed in like degree. By intelligence and wis- 3
dom is not meant the faculty of thinking and reasoning on every subject, for this is given alike with the evil as with the good, but by intelligence and wisdom is meant the faculty of seeing and perceiving the truths and goods which are of faith and charity, and of love to the Lord. This faculty is not given except with those who are in enlightenment from the Lord, and they are so far in enlightenment as they are in love to Him and in charity toward the neighbor. For the Lord enters through good, thus through love and charity with man, and leads into truths corresponding to the good; but when the loves are contrary, as those that are turned away from the Lord and the neighbor to self and the world, then those loves lead him, but from truths into falsities, while the faculty of thinking and of reasoning still remains. The reason is that they are not in enlightenment 4
from the Lord, but from self and the world, which light is mere thick darkness in spiritual things, that is, in those which are of heaven and the church. For with such the internal man is closed which sees from the light of heaven, and the external is opened which sees from the light of the world; and to see anything from the light of the world without inflow of light from heaven, is to see in thick darkness those things which are of heaven. Indeed, so far as man has then kindled natural light by the loves of self and the world, so far he rushes into falsities, consequently so far extinguishes the truths of faith. Thus those who are distinguished by worldly learning and are in the love of self, having greater resources for confirming falsities, are more blind than the simple. These things are said that it 5
may be known that the faith of every one is as his love;

and that it may be understood how it is that truth comes into its light when love comes into its clearness, which things are signified by burning the incense every morning when the lamps were dressed.

10202. *And when causing the lamps to ascend from evening to evening Aaron shall burn it.* That this signifies elevation also in an obscure state of love when truth is also in its shade, is evident from the signification of causing the lamps to ascend, or lighting them, as enlightening with Divine truth, and hence intelligence and wisdom — see just above (n. 10201) ; from the representation of Aaron, as the Lord as to Divine good, and as to the work of salvation (n. 9806, 9965, 10068) ; from the signification of from evening to evening, as an obscure state of love, and hence a state of truth in the shade (n. 10134, 10135) ; and from the signification of burning, as elevation of worship (see n. 10198). Thus it is plain that by Aaron's causing the lamps to ascend from evening to evening is signified the elevation of all things of worship by the Lord in an obscure state of love, when also truth is in its shade. How this is may be evident from what was said just above (n. 10200, 10201), namely, that states of love in the heavens vary as times of the day and year in the world, and that truth is in its light as good is in its heat, that is, in its love ; therefore when the love is not so much in its heat, neither is the truth also in its light. This being so, mention is made of dressing the lamps in the morning and causing the lamps to ascend in the evening, for causing to ascend is to elevate and increase the light of truth then as far as can be done.

10203. *A continual incense before Jehovah.* That this signifies in all worship from love from the Lord, is evident from the signification of incense, as worship from love (see n. 9475) ; and from the signification of continual, as all in all (n. 10133) ; and from the signification of before Jehovah, as from the Lord (n. 10146). It is called worship from love from the Lord, since from the Lord is both love

and faith, which are essentials of worship, and also from the Lord is the elevation of all things of worship to Himself. Man, who is not acquainted with the arcana of heaven, supposes that worship is from himself, because he thinks and adores; yet the worship which is from man himself is not worship, but that which is from the Lord with man. For love and faith constitute worship, and since love and faith are from the Lord, worship also is from Him; neither can man elevate anything from himself into heaven, but the Lord elevates it; there being in man merely the faculty that it may be effected, with which faculty he is gifted during regeneration (n. 6148), all the activity and life of that faculty being from the Lord. That life itself is from the Lord, and that man and angels are recipient forms, see above (n. 1954, 2021, 2536, 2706, 3001, 3318, 3484, 3741–3743, 4151, 4249, 4318–4320, 4417, 4523, 4524, 4882, 5847, 5986, 6325, 6467, 6468, 6470, 6472, 6479, 9338).

10204. *Throughout your generations.* That this signifies to eternity with those who are in faith from love, is evident from the signification of generations, as those things which are of faith and love (see n. 613, 2020, 2584, 6239, 9042, 9079, 9845); and to or throughout generations is to eternity (n. 9789).

10205. *Ye shall not cause to go up upon it strange incense.* That this signifies no worship from any other love than of the Lord, is evident from the signification of incense, as worship from love (see n. 9475); and from the signification of strange, as one who is within the church and yet does not acknowledge the Lord (n. 10112). From this it is plain that by not causing to go up strange incense is signified that worship from any other love than that of the Lord is not worship. The case herein is this: acknowledgment, faith, and love to the Lord, are the principal of all things of worship within the church, for acknowledgment, faith, and love conjoin; acknowledgment and faith

conjoin therein the intellectual, and love the voluntary; and these two make the whole man. He therefore who does not acknowledge the Lord within the church has no conjunction with the Divine, for all the Divine is in the Lord and from the Lord; and when there is no conjunction with the Divine, there is no salvation. This is the reason that worship from any other faith and from any other love than what is of the Lord is not worship. It is otherwise with those who are out of the church; for since they are in ignorance concerning the Lord, their worship is still accepted by the Lord when from their religion they live in any mutual charity, and in any faith and love to God, Whom they mostly worship under a human form. They also in the other life, when they are informed by angels concerning the Lord, that He is the Divine Itself in human form, acknowledge Him; and so far as they had been in good of life, so far they worship Him from faith and love (n. 2589–2604).

10206. *Nor a burnt offering, nor a bread offering.* That this signifies no representative there of regeneration by truths and goods of celestial love, is evident from the signification of a burnt offering, as a representative of purification from evils, of the implanting of good and truth, and of their conjunction, thus of regeneration (see n. 10042, 10053, 10057); and from the signification of a bread offering, as celestial good, into which man is introduced by regeneration (n. 4581, 9992, 10079, 10137), and as also a representative of regeneration (n. 9993, 9994). Thus it is plain that by not offering a burnt offering nor a bread offering on the altar of incense, is signified, that there was no representative there of regeneration by the truths and goods of faith and love, but a representative of the worship of the Lord from them. Regeneration is one thing, and worship another; since regeneration is first, and according to its quality with man is his worship; for as far as man is purified from evils and consequent falsities, and

then as far as the truths and goods of faith and of love are implanted, so far his worship is accepted and is pleasing. For by worship is meant all that proceeds from love and faith with man and is devoted to the Lord by the Lord. As this is the completion, therefore the altar of incense by which worship was represented, is described last; for all things follow in order according to the series in which they are described. First is described the Testimony, by which is understood the Lord, next the ark in which was the Testimony, by which is signified the inmost heaven where the Lord is; afterward the table on which was the bread, by which is signified the good of love thence, also the candlestick with the lamps, by which is signified Divine truth proceeding from the Divine good of the Lord; then the tent itself, by which is signified heaven and the church which are therefrom; at length the altar of burnt offering, by which is signified regeneration by truths from good; and lastly the altar of incense, by which is signified worship from all these in heaven and the church.

10207. *And ye shall pour no drink offering upon it.* That this signifies no representative there of regeneration by the truths and goods of spiritual love, is evident from the signification of a drink offering, as a representative of regeneration by the truths and goods of faith and charity (see n. 10137), which are the truths and goods of spiritual love. For love to the Lord is called celestial love, but charity toward the neighbor is called spiritual love; the former love reigns in the inmost heaven, but the latter in the middle and outmost heaven—see what is cited above (n. 9277, 9596, 9684).

10208. *And Aaron shall make expiation upon the horns of it.* That this signifies purification from evils by the truths of faith which are from the good of love, is evident from the signification of expiating, as purification from evils (see n. 9506); from the representation of Aaron, as the Lord as to Divine good and as to the work of salvation

(n. 9806, 9946, 10017); and from the signification of horns, as powers (n. 10182), and also exteriors (n. 10186). Purification by the truths of faith which are from the good of love is meant, because expiation was made by blood, and by blood is signified the truth of faith which is from the good of love (n. 4735, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10047); and all purification from evils is effected by the truths of faith which are from the good of love (n. 2799, 5954, 7044, 7918, 9088). That expiations were made with blood on the horns of the altar of burnt offerings and of the altar of incense, is evident in
2 Leviticus (iv. 3, 7, 18, 25, 30, 34; xvi. 18). Altars were thus expiated because holy things were polluted by the sins of the people, for the people represented the church; therefore the things which were of the church, and were called its sanctuaries, as the altar and the tent, together with what was therein, were defiled when the people themselves sinned; for those sanctuaries were of the church. This also may be evident in Moses: *Ye shall separate the sons of Israel from their uncleanness; that they die not in their uncleanness, when they defile My dwelling that is in the midst of them* (Lev. xv. 31); and again: *Aaron shall make expiations for the holy place, because of the uncleannesses of the sons of Israel. . . . Thus he shall make expiation for the sanctuary of holiness, and the tent of meeting,*
3 *and for the altar* (xvi. 16, 33). The case is this: what are called the holy things of the church are not holy unless they are holily received; for if they are not holily received, the Divine does not flow into them, and all holy things with man are not holy but from Divine influx. For instance, sacred buildings, their altars, the bread and wine for the Holy Supper, become holy solely by the presence of the Lord; and therefore if the Lord cannot be present there because of the sins of the people, the holy is absent, because the Divine is absent: so too the holy things of the church are profaned by sins, since they remove thence the

Divine. This now is the reason why the sanctuaries are 4
said to be polluted by the uncleanness of the people, and why on this account they were to be expiated every year. That expiations were made by blood on the horns of the altars, and not on the altars themselves, was because the horns were their extremes or outmosts, and nothing of man is purified unless the outmosts are purified; for it is the outmosts into which interiors flow, and according to their state the inflow is effected. Therefore if the outmosts should be perverted, interiors are perverted therein; for when these flow in, the recipient forms of the interiors accommodate themselves to the state of the outmosts. This is as when the eye is disordered; then the sight which comes from within sees no otherwise than according to the state of the eye: or as when the arms are disordered, then the powers which come from within must needs exert themselves according to the arms, and in no other way. Accordingly, if the natural man is perverted, then the spiritual has no means of acting into him but in a perverse manner; and therefore the spiritual or internal man is then closed. But see what has been shown above on 5
these subjects, namely, that in order to man's purification, he must be purified as to the natural or external man (see citations n. 9325); for the reason that all influx is from the internal into the external, and not the reverse (n. 5119, 6322); for the natural of man is the plane in which influx from the spiritual world terminates (n. 5651); and the externals of man are formed to serve internals (n. 5947, 9216, 9828); thus the external man must be altogether subject to the internal (n. 5786, 6275, 6284, 6299); for the internal man is in heaven, and the external in the world (n. 3167, 10156); and the external man of himself, or left to himself alone, is opposite to the internal (n. 3913, 3928); moreover what the internal man is, and what the external, may be seen above (n. 9701–9709).

10209. *Once in the year.* That this signifies perpetually,

is evident from the signification of once in the year, as for the whole year, for expiation on the horns of the altar of incense once in the year involved expiation for the whole year; and a year, like all things of time, signifies a state and its duration, and also perpetuity. In this case is meant a state of purification from evils by the truths of faith, for this state is signified by expiation on the horns of the altar of incense once in the year; and all purification from evils, or regeneration, continues not only to the end in the world, but also perpetually in the other life. That by a year is signified what is perpetual and eternal, see above (n. 2906, 7828); and also by yesterday, to-day, to-morrow, and similar things of time (n. 2838, 3998, 4304, 6165, 6984, 9939); and purification from evils or regeneration continues to eternity — see what is cited above (n. 9334, 10048).

10210. *From the blood of the sin offering of expiations.* That this signifies by the truths which are from the good of innocence, is evident from the signification of blood, as Divine truth (see n. 4735, 6978, 7317, 7326, 7846, 7850, 9127, 9393, 10026, 10033, 10047); and from the signification of the sin offering of expiations, or of the sacrifice of sin by which expiation is effected, as purification from evils and consequent falsities. That by sin is meant sacrifice for sin, see above (n. 10039); and that expiation is purification from evils and their falsities (n. 9506). Such purification is effected by truths which are of the good of innocence, because the blood by which expiation was effected was of a bullock or a lamb, and by a bullock is signified the good of innocence in the external man (n. 9391, 9990, 10132); and by a lamb the good of innocence in the internal man (n. 10132); and there must be innocence in order that truth and good may be received (n. 3111, 3994, 4797, 6013, 6765, 7836, 7840, 9262, 10134, and citations at n. 10021). For the good of innocence consists in acknowledging that all truths and goods are from the Lord, and nothing from the man's own; thus it consists in being willing to be led

by the Lord and not by self. From this it is plain that the more man trusts and believes in himself, thus the more he is in self-love, the less he is in the good of innocence. Consequently man cannot be purified from evils, unless he is in the good of innocence; for if he is not in that good, he is not led by the Lord, but by self; and he who is led by self, is led by hell, since the proprium of man is nothing but evil, and all evil is of hell. That all expiation was made by blood either of a bullock, or of a lamb, or of turtle-doves, or of young pigeons, is evident in Moses (Exod. xxix. 36: Lev. iv. 1–7, 13–18, 27 to the end; v. 1–7; xv. 14, 28–31: Num. vi. 9–11). By turtle-doves and by young pigeons is also signified the good of innocence.

10211. *Once in the year he shall make expiation upon it.* That this signifies the perpetual removal of evils, is evident from the signification of once in the year, as what is perpetual (see above, n. 10203); and from the signification of expiating, as purification from evils and consequent falsities (n. 9506); and purification from evils is nothing but a withholding from them, or their removal — see what is cited above (n. 10057).

10212. *Throughout your generations.* That this signifies those of the church who are in the truths and goods of faith, is evident from the signification of generations, as those things which are of faith and charity — see what is cited above (n. 10204); that those are meant who are of the church is because genuine truths and goods of faith and love are given only with them, for with them is the Word; and by the sons of Israel, whose generations are here meant, is signified the church — see what is cited above (n. 9340).

10213. *It is holy of holies unto Jehovah.* That this signifies since from the Divine celestial, is evident from the signification of holy of holies, as the Divine celestial (see n. 10129). What are the Divine celestial and the Divine spiritual, and what their difference, may be seen in citations above (n. 9277, 9596).

10214. Verses 11–16. *And Jehovah spake unto Moses, saying, When thou shalt take up the sum of the sons of Israel, according to those that are numbered of them, then they shall give every one an expiation of his soul unto Jehovah in numbering them, that there be no plague in them in numbering them. This they shall give, every one that passeth over unto them that are numbered, half a shekel, in the shekel of holiness, a shekel of twenty gerahs, the half of a shekel an uplifting unto Jehovah. Every one passing over unto them that are numbered, from a son of twenty years and upward, shall give an uplifting unto Jehovah. The rich man shall not give more, and the poor shall not give less, than the half of a shekel to give an uplifting unto Jehovah, to make expiation for your souls. And thou shalt take the silver of expiations from with the sons of Israel, and thou shalt give it for the work of the tent of meeting; and it shall be to the sons of Israel for a memorial before Jehovah to make expiation for your souls.* "And Jehovah spake unto Moses, saying" signifies enlightenment through the Word by the Lord; "When thou shalt take up the sum of the sons of Israel" signifies all things of the church; "according to those that are numbered of them" signifies as to orderly arrangement and disposal; "then they shall give every one an expiation of his soul [unto Jehovah] in numbering them" signifies purification or liberation from evil by acknowledgment and faith that all the goods and truths of faith and love, and their orderly arrangement and disposal are from the Lord, and nothing from man; "that there be no plague in them in numbering them" signifies lest there should be punishment of evil in doing good as from self. "This they shall give, every one that passeth over unto them that are numbered" signifies the ascribing of all things of faith and love to the Lord; "half a shekel, in the shekel of holiness" signifies all things of truth from good; "a shekel of twenty gerahs" signifies all things of good; "the half of a shekel an uplifting unto Jehovah" signifies that all things of truth

from good are of the Lord alone. "Every one passing over unto them that are numbered" signifies ascribing all truths and goods to the Lord alone; "from a son of twenty years and upward" signifies a state of understanding of truth and good; "shall give an uplifting unto Jehovah" signifies ascribing to the Lord alone. "The rich man shall not give more, and the poor shall not give less, than the half of a shekel to give an uplifting unto Jehovah" signifies that all, of whatever ability, ought to ascribe all things of truth and good to the Lord; "to make expiation for your souls" signifies that evils may be removed. "And thou shalt take the silver of expiations from with the sons of Israel" signifies truths purifying from good, which are of the church; "and thou shalt give it for the work of the tent of meeting" signifies conjunction with heaven by acknowledgment that all truths and goods are from the Lord; "and it shall be to the sons of Israel for a memorial before Jehovah" signifies thereby the preservation of the church and of all things of the church by the Lord; "to make expiation for your souls" signifies since thus evils are removed.

10215. *And Jehovah spake unto Moses, saying.* That this signifies enlightenment through the Word by the Lord is evident from the signification of speaking, when by Jehovah to Moses, as enlightenment by the Lord through the Word; for Jehovah in the Word is the Lord, by Moses is represented the Word, and by speaking is signified influx, perception, and instruction (see n. 2951, 5481, 5743, 5797, 7226, 7241, 7270, 8127, 8128, 8221, 8262, 8660), consequently also enlightenment, for this is influx, perception, and instruction by the Lord while the Word is read. That Jehovah in the Word is the Lord, see the passages cited above (n. 9373); and that Moses is the Word in the representative sense (n. 9372). These things are signified by Jehovah speaking to Moses, for the reason that the words are not perceived in heaven as in earth, since in heaven words are perceived according to the internal sense, but on

earth according to the external sense, for in heaven all things are spiritually understood, but on earth naturally. The spiritual understanding is instantaneous, without knowledge of what is understood in the external or literal sense by man. Such is the consociation of the angels of heaven with man, for the reason that the all of man's thought flows in from the spiritual world, and thus his thought in its first origin is spiritual and becomes natural in the external man by influx.

10216. *When thou shalt take up the sum of the sons of Israel.* That this signifies all things of the church, is evident from the signification of the sum, as all; and from the representation of the sons of Israel, as the church — see what is cited above (n. 9340). That all things of the church are signified by the sum of the sons of Israel, is because the internal sense of the Word is such as its sense is in the heavens, into which names do not pass — as the names of Israel, Moses, Aaron, and many others; for those names are among material things, which are only for the corporeal sensual man, and in their place are perceived spiritual things which are of heaven and the church. The angels of heaven are spiritual, and apprehend whatever occurs according to its essence, that is, spiritually. That in heaven instead of the sons of Israel they understand the church, is because in the inmost heaven, where the Lord is more present than in the heavens beneath, by names in the Word, in the good sense, is understood the Lord Himself — as by Abraham, Isaac, Jacob, Moses, Aaron, David, Joseph, Judah, Israel. And since by these names is there understood the Lord, therefore the Divine things of heaven and of the church, which are from the Lord, are perceived by the same according to the series of things in the Word. Perception flows in from the Lord, Who is the Word; for from the Lord is the all of intelligence and wisdom, and without Him nothing of it.

10217. *According to those that are numbered of them.*

That this signifies orderly arrangement and disposal is evident from the signification of numbering applied to all things of the church, which are the truths and goods of faith and love, as their orderly arrangement and disposal, hence those that were numbered signify what is so arranged and disposed. Numbering has this signification because numbering involves survey, and what is surveyed by the Lord is also ordered and disposed. The term also by which numbering is here expressed in the original signifies to survey, to take account of, to observe, and also to visit, to command, to preside, thus to order and dispose. That these significations belong to that term is because one involves another in the spiritual sense, and the spiritual sense is the interior sense of terms, which sense is often contained in terms of languages, especially the Oriental. That to num- 2
ber in the spiritual sense, in which sense the truths and goods of faith and love are treated of, is to order and dispose, is evident also from the passages in the Word where numbering is spoken of, and also number, as in Isaiah: *The voice of a tumult of the kingdoms of the nations gathered together; Jehovah Sabaoth numbereth the host for the battle* (xiii. 4). Again: *Lift up your eyes on high, and see who hath created these; He that hath brought forth by number their host; He calleth them all by name; of the multitude of the powerful and of the mighty, not a man is lacking* (xl. 26). And in David: *Jehovah telleth the number of the stars; He calleth all by names* (Ps. cxlvii. 4). That by numbering in these passages is signified ordering and disposing is plain, for it is said of Jehovah, that is, the Lord, Who does not number any army, nor stars, but orders and disposes those things which are signified by an army and by stars, which are the truths and goods of faith and love. The subject is not wars in the natural world, but wars in the spiritual world, which are combats of truths from good against falsities from evil. That wars in the spiritual sense are such combats, see above (n. 1664, 2686, 8273, 8295);

and that an army is the truths and goods of the church and heaven (n. 7988, 8019) ; and stars knowledges of truth and
3 good (n. 2495, 2849, 4697). When what is signified by numbering and by the sons of Israel is known, it may be evident why it was not lawful for David to number the people, and why after he numbered them, Gad the prophet being sent to him pronounced his punishment (2 Sam. xxiv. 1–15) ; and why it is here said that every one should give an expiation of his soul, that there be no plague in them in numbering them. For by the sons of Israel are signified the truths and goods of the church, and by numbering is signified to order and dispose ; and since it is of the Lord alone to order and dispose the truths and goods of faith and of love with every one in the church and in heaven, therefore when this is done by a man, as it was done by David through Joab, it then signified the ordering and disposing of such things by man and not by the Lord, which is not to order and dispose, but to destroy. If the numbering of the sons of Israel had not involved such things, there would not
4 have been any sin or guilt in numbering them. That by the sons of Israel are signified spiritual truths and goods, which are the truths and goods of the church and of heaven, may be seen above (n. 5414, 5801, 5803, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234, 8805) ; so by the tribes into which the sons of Israel were divided (n. 3858, 3926, 4060, 6335, 6397). Since by the sons of Israel and by the tribes such things are signified, and these are innumerable, therefore in the Word it is said of them that their number should be as the sand of the sea, which could not be measured, nor numbered (Hosea i. 10). *Who can count the dust of Jacob, and the number of Israel?* (Num. xxiii. 10.) Jehovah said to Abraham, *I will make thy seed as the dust of the earth ; so that if one can number the dust of the earth, it will also be that thy seed may be numbered* (Gen. xiii. 16 ; xvi. 10). And in another place, *Look, now, toward heaven, and number the stars, if thou be able to number*

them. . . . So shall thy seed be (xv. 5). That by the sons of Israel and by the seed of Abraham was not meant his posterity, but spiritual truths and goods which are innumerable, and also for the most part ineffable, may be evident from this, that there was not a greater multitude of them than of other nations, which also Moses testifies: *Jehovah did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples* (Deut. vii. 7). Also by numbering is signified 5
to order and dispose in Jeremiah: *In the cities of Jerusalem and of Judah shall the flocks again pass under the hands of him that numbereth them* (xxxiii. 13). Flocks are the goods and truths of the church (n. 6048, 8937, 9135); under the hands of him that numbereth is under the disposal of the Lord. And in David: *Who knoweth the power of Thine anger? So teach us to number our days, that we may take upon us a heart of wisdom* (Ps. xc. 12). To number days is to order and dispose states of life; and days are said to be numbered when they are ordered and disposed, thus when they are finished — as in Isaiah: *By the passing of my days I shall go to the gates of hell; I am numbered, as to the residue of my years* (xxxviii. 10); and in Daniel, a writing appeared before king Belshazzar which interpreted meant Numbered, Weighed, Divided (v. 25); for since to number signifies to order and dispose, then what is numbered signifies what is complete, as when a line is drawn under numbers on completing the sum. By numbering is 6
signified to order and dispose because by number is signified the quality of a thing and a state, and the quality is determined by the number adjoined; hence to number is to give the quality, and the qualifying in spiritual things is effected by the orderly arranging and disposing by the Lord. This is signified by number in the Apocalypse: *He causeth all to receive a mark upon their right hand and upon their foreheads and that no one might buy or sell, save he that hath the mark or the name of the beast, or the number of his*

name. Here is wisdom: he that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is six hundred sixty-six (xiii. 16–
7 18). The subject is in this chapter the beast out of the sea and the beast out of the earth; by the beast out of the sea is meant the truth of the church falsified by knowledges which are from the world, and by the beast out of the earth is meant the truth of the church falsified by the literal sense of the Word applied to favor the evils of the love of self and of the world; for the earth is the church as to good and truth — see what is cited above (n. 9325), and the sea is knowledge in general (n. 28, 2850, 2120). To have his mark upon the hand and upon the forehead is to acknowledge all things whatsoever they are; for the forehead signifies love (n. 9936), and a name signifies all the quality of that which is treated of (n. 3006, 3421, 6674, 8274, 9310);
8 to count the number of the beast is to explore and know those falsified truths of the church; the number of a man signifies the condition and state of that church; six hundred sixty-six signifies its quality as to all truths falsified from evil, and also the profanation of what is holy, and likewise the end; to know those things and to explore them is the part of a wise and intelligent man. Therefore it is said, this is wisdom, he that hath understanding let him count its number; for the number six signifies the same with the number twelve, because it is the half of it (n. 3960, 7973, 8148); and twelve signifies all the truths and goods of the church in the complex (n. 2129, 2130, 3272, 3858, 3913, 7973), hence also in the opposite sense all falsities and evils in the complex. The trebling of the number six involves also the end, and the end is when truth is altogether pro-
9 faned. From this it is very plain that numbers in the Word involve things and states and signify quality according to the numbers determined — as also in the following words in the Apocalypse: The angel measured the wall of the holy Jerusalem *a hundred forty-four cubits, the measure of*

a man, which is, of an angel (xxi. 17). By the number fixed in this passage are also signified all truths and goods in the complex, for a hundred forty-four signifies the same with twelve (n. 7973), for it comes from twelve multiplied into itself; therefore also it is here said that its measure is the measure of a man, as above that that number is the number of a man; but as truths from good are here signified, it is added that that measure is also the measure of an angel, for an angel in the Word signifies truths from good, since he is a recipient of Divine truth from the Lord (see n. 8192).

10218. *Then they shall give every one an expiation of his soul* [*unto Jehovah*] *in numbering them.* That this signifies purification or liberation from evil by acknowledgment and faith that all the truths and goods of faith and love, and their orderly arrangement and disposal are from the Lord, and nothing from man, is evident from the signification of giving an expiation of his soul, as to be purified or liberated from evil by the truth of faith, which is here to acknowledge that all truths and goods are from the Lord; and from the signification of numbering Israel, as their orderly arrangement and disposal by the Lord alone and not by man. That these things are signified is evident from all that is here said concerning the half of a shekel which was to be given to Jehovah, and concerning the expiation by it in numbering the people; for by the shekel of holiness is signified truth which is of the Lord alone, and by expiation thereby is signified purification or liberation from evil (see n. 9506); and by numbering the sons of Israel is signified to order and dispose all the truths and goods of the church (n. 10217). The case is this: it was forbidden to number 2
the sons of Israel, because by numbering was signified to order and dispose, and by the sons of Israel and by the tribes into which they were divided, were signified all the truths and goods of faith and love in the complex; and because the orderly arrangement and disposal of these was of

the Lord alone and not of man, therefore to number them was a perversion, such as is made by those who claim to themselves the truths which are of faith and the goods which are of love, together with their ordering and disposal, the quality of whom is known in the church. For they are such as justify themselves by claiming for themselves as their merit all things of faith and love, and consequently believe themselves by virtue of faith and works to have of themselves merited heaven. This evil was involved in the numbering of the people by David, concerning which numbering it is thus written in the Second Book of Samuel: *And again the anger of Jehovah was kindled against Israel; and He moved David against them, saying, Go, number Israel and Judah. And the king said to Joab . . . Go through all the tribes of Israel . . . and number ye the people, that I may know the sum of the number of the people. And Joab said unto the king, Now Jehovah thy God add unto the people how many soever they be, a hundred fold . . . but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the princes of the host. . . . And they went out . . . to number the people of Israel. . . . And David's heart smote him afterward . . . and he said unto Jehovah, I have sinned greatly in that I have done; but now, O Jehovah, put away, I beseech thee, the iniquity of Thy servant, for I have done very foolishly. . . .* But Gad the prophet was sent to David, that he might choose one evil out of three; and he chose the pestilence,
3 whereof seventy thousand men died (xxiv.). From this passage it is plain how great a sin it was to number Israel; not that the numbering in itself considered was a sin, but because, as already said, the numbering of the sons of Israel by David signified the ordering and disposal of all things of faith and love by self and not by the Lord, the numbering itself signifying orderly arrangement and disposal, and the sons of Israel signifying all the truths and goods of faith and love. To the intent therefore that they might be de-

livered from sin in numbering the sons of Israel, the half of a shekel was given in expiation; for it is said, They shall give every one an expiation of his soul unto Jehovah in numbering them, that there be no plague in them in numbering them. Hence it is plain that by these words is signified purification or liberation from evil by acknowledgment that all the truths and goods of faith and love and their orderly arrangement and disposal are from the Lord and not at all from man. That this is so, namely, that all the goods and truths of faith and love are from the Divine and not at all from man, is also known in the church, and likewise that it is evil for man to attribute them to himself; and that those are delivered from that evil who acknowledge and believe that these are from the Lord, for thus they claim to themselves nothing which is Divine and from the Divine. But see what has been shown above on this subject, namely, that they who believe that they do good of themselves and not from the Lord, believe that they merit heaven (n. 9974); that goods from self and not from the Lord are not good, since they who do goods from themselves do them from evil (n. 9975, 9980); that they despise the neighbor, and are angry with God Himself if they do not receive reward (n. 9976); that such persons cannot receive heaven in themselves (n. 9977); that they can in no wise fight against the hells; but that the Lord fights for those who acknowledge and believe that all goods and truths are from Him (n. 9978); that the Lord alone is merit and justice (n. 9486, 9715, 9809, 9979–9984, 10019, 10152).

10219. *That there be no plague in them in numbering them.* That this signifies lest there be punishment of evil in doing good as from self, is evident from the signification of a plague, as punishment of evil — of which below; and from the signification of numbering the sons of Israel, as ordering and disposing the truths and goods of faith and love — of which above (n. 10217), thus doing them. It is said as

from self, since the goods which a man does he does as from himself, nor does he perceive otherwise before he is in faith from love. For goods flow in from the Lord and are received by man, and those which are received are first felt not otherwise than as in himself and from himself, nor is it perceived that they are from the Lord before he comes into knowledge, and afterward into acknowledgment from faith. For before this he cannot reflect that anything flows in from the Divine, nor can he at all perceive this, that is, be sensible of it in himself, until he begins to will and to
2 love that it be so. It is as with life itself in man, and his two interior faculties of life, which are understanding and will: who does not believe before he is instructed that life is in himself, and thus that what he does from this life is of himself, and so his understanding and will? When yet both his life in general and his understanding and will flow in, the truths of the understanding and the goods of the will out of heaven from the Lord, but the falsities of understanding and the evils of will from hell. For unless spirits and angels are with man through whom may be this inflow, he cannot live a single moment, consequently neither can he think nor will — as may be evident from manifold experience related at the close of several chapters, where influx
3 was treated of (see citations n. 9223, 9276, 9682). But so long as man believes that he does all things of himself, both goods and evils, so long goods do not affect him, and evils adhere to him; but so soon as he acknowledges and believes that goods flow in from the Lord, and not from himself, and that evils are from hell, then goods affect him and evils do not adhere to him; and also so far as goods affect him, so far evils are removed, thus he is purified and liberated from them. But so long as the state of man is such that he cannot perceive and be sensible of the inflow of goods from the Lord, so long he does good as from himself, and yet ought to acknowledge and believe that they are from the Lord. When this is the case, he is also liberated

from evils; but in order that he may be liberated from evils, that acknowledgment must be the confession, not of the mouth alone, but of the heart itself. That a plague is 4
the punishment of evil, is evident without explanation. There are three plagues which follow those who attribute to themselves the truths and goods of faith and love, or who believe that they merit heaven by their works, for they who attribute these to themselves believe also that of themselves they merit heaven. Those three punishments are: 1. That they cannot receive anything of the good of love and the truth of faith. 2. That evils and falsities continually pursue them. 3. And that the truths and goods received from infancy perish. These three punishments are signified by the three plagues which were proposed to David by the prophet Gad on account of numbering the people, which were: 1. Seven years of famine. 2. A flight of three months before their enemies. 3. Or a pestilence of three days (2 Sam. xxiv. 13). For by famine is signified failure 5
and scarcity of the goods and truths of faith and love, since these are signified by bread, food, wheat, barley, oil, and wine, which fail during famine. By flight before enemies in the internal sense is understood persecution by evils and falsities, since they who attribute to themselves goods and truths are not able to fight against the evils and falsities which are from hell (n. 9978), these being enemies in the spiritual sense before whom there is flight, and by whom there is persecution. But by pestilence is signified the vastation and consumption of goods and truths which have been received from infancy (n. 7505). By David's choosing the pestilence and by seventy thousand dying of it, was signified that with the Israelitish and Jewish nation every truth and good of faith and love would perish; which also came to pass, for they did not acknowledge the Lord, from Whom nevertheless are all goods and truths. Three days signified to the full, and the same was also signified by the seventy thousand men who died.

10220. *This they shall give, every one that passeth over unto them that are numbered.* That this signifies the ascribing of all of faith and love to the Lord, is evident from the signification of giving, namely, expiation of the soul, which was half a shekel, as liberation from evils by the acknowledgment that the all of faith and love is from the Lord and nothing from man — of which above (n. 10218). Hence every one that passeth over unto them that are numbered signifies whatever is of truth and good that is ordered and disposed by the Lord. For every one that passeth over is every one of the sons of Israel, and by the sons of Israel are signified all spiritual goods and truths (n. 5414, 5801, 5803, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234, 8805); and by the numbered are signified those that are ordered and disposed by the Lord (n. 10218).

10221. *Half a shekel, in the shekel of holiness.* That this signifies all things of truth from good, is evident from the signification of half, as all; and from the signification of a shekel, as truth from good. Half signifies all, because half a shekel was ten gerahs, or oboli, and by ten are signified all (see n. 4638), and also remains (n. 576, 1906, 1988, 2284), which are the truths and goods with man stored up in his interiors by the Lord (n. 5135, 5342, 5897, 5898, 7560, 7564). A shekel is truth from good because a shekel was a weight of silver and also of gold, and by silver is signified truth, and by gold good; but how much of truth from good and of good by truth, is determined by the number of gerahs or oboli in the shekel; and the shekel regarded in itself as a weight is quantity; and when it is called the shekel of holiness, it is the quantity of truth and good, since truth and good are what are called holy, because they are from the Lord Who alone is holy. More may be seen concerning the shekel and its signification above (2959).

10222. *A shekel of twenty gerahs.* That this signifies all things of good, is evident from the signification of twenty, as likewise all, and remains of good, as also what is

holy. That it means all and hence what is full, see above (n. 9641) ; also remains of good (n. 2280) ; and what is holy (4759, 7842, 7903). For twenty with reference to the Lord signifies His own [*proprium*], which is the Holy itself (n. 4176) ; hence it is plain why a shekel was of twenty gerahs or oboli, and why it is called a shekel of holiness in this and other passages (as Lev. xxvii. 3 : Num. iii. 47, 50 ; vii. 13, 19, 25, 31, 37, 49, 55, 61, 67, 73 ; xviii. 16). That the shekel was a weight both of silver and of gold may be seen in several places (Gen. xxiv. 22 : Exod. xxxviii. 24 : Ezek. iv. 10 ; xlv. 12).

10223. *The half of a shekel an uplifting unto Jehovah.* That this signifies that all things of truth from good are of the Lord alone, is evident from the signification of half of a shekel, as all things of truth from good (see above, n. 10221) ; and from the signification of an uplifting unto Jehovah, as what is of the Lord alone (n. 10093).

10224. *Every one passing over unto them that are numbered.* That this signifies that all truths and goods are to be ascribed to the Lord alone, is evident from what was shown above (n. 10220).

10225. *From a son of twenty years and upward.* That this signifies the state of understanding of truth and good, is evident from the signification of twenty when applied to the age of man, as a state of understanding of truth and good. That twenty is a state of understanding of truth and good, is because man when he attains the age of twenty years, begins to think from himself; for man from first infancy to extreme old age undergoes several states as to his interiors, which are of intelligence and wisdom. The first state is from nativity to his fifth year ; this is a state of ignorance and of innocence in ignorance, and is called infancy ; the second is from the fifth year to the twentieth ; this is a state of instruction and of knowledge, and is called boyhood ; the third is from the twentieth year to the sixtieth, which is a state of intelligence, and is called adoles-

cence, youth, and manhood; the fourth or last is from the sixtieth year upward, which is a state of wisdom, and of
2 innocence in wisdom. These successive states of the life of man are signified by the numbers of the years, five, twenty, and sixty, in the following passage in Moses: *When any one shall make a special vow . . . the estimation of a male shall be from a son of twenty years even to a son of sixty years, fifty shekels of silver. And if it be a female, the estimation shall be thirty shekels. And if from a son of five years even unto a son of twenty years, the estimation shall be if a male twenty shekels, and if a female ten shekels. And if it be from a son of a month even unto five years, the estimation of a male shall be five shekels, of a female three shekels. And if it be from a son of sixty years upward, the estimation shall be fifteen shekels, and of a female ten shekels*
3 (Lev. xxvii. 2–7). That the first state is a state of ignorance and also of innocence in ignorance is plain. During the continuance of this state, the interiors are being formed to use, consequently are not manifest, but only those most external which are of the sensual man; and when these alone are manifest, there is ignorance; for whatever man understands and perceives is from the interiors: hence also it may be evident that the innocence which exists at that time and is called the innocence of infancy, is innocence
4 most external. That the second state is a state of instruction and of knowledge is also plain; this is not yet the state of intelligence, because the child at that time does not form any conclusions of himself, neither does he discern between truths and truths, nor even between truths and falsities, of himself, but from others; he only thinks and speaks things from the memory, thus from outward knowledge alone, nor does he see and perceive whether a thing is so, except on the authority of his teacher, consequently because another
5 has said so. But the third is called the state of intelligence, since man then thinks from himself and discerns and forms conclusions; and what he then concludes is his own

and not another's. At this time faith begins, for faith is not the faith of the man himself until from the ideas of his own thought he has confirmed what he believes. Previous to this time faith is not his, but another's in him, for his belief was in the person, not the thing. Thus it may be evident that the state of intelligence then commences with man when he no longer thinks from a teacher, but from himself; which is not the case until the interiors are open toward heaven. It is to be known that the exteriors with man are in the world and the interiors in heaven; and that in proportion as light flows in from heaven into what is from the world, man is intelligent and wise; and this according to the degree and quality of the opening of his interiors, which are so far opened as the man lives for heaven and not for the world. But the last state is a state of wisdom 6
and of innocence in wisdom; which is when man is no longer concerned about understanding truths and goods, but about willing and living them; for this is to be wise. And man is able to will truths and goods and to live them just so far as he is in innocence, that is, so far as he believes that he has nothing of wisdom from himself, but that whatever he has of wisdom is from the Lord; also so far as he loves to have it so: hence it is that this state also is the state of innocence in wisdom. From the succession of 7
these states the man who is wise may also see the wonderful things of Divine providence, which are these, that a prior state is the plane of the states which follow in succession, and that the opening or unfolding of the interiors proceeds from outmosts in succession even to inmosts; and at length in such a way that what was first, but in outmosts, this also is last, but in inmosts, namely, ignorance and innocence; for he who knows that of himself he is ignorant of all things and that whatever he knows is from the Lord, is in ignorance of wisdom and also in innocence of wisdom. From this it may now be evident what the state of intelligence is which is signified by twenty, when that number is

8 predicated of the age of man. The like is also meant by that number in other passages of the Word — as in Moses: *Take ye the sum of all the assembly . . . from a son of twenty years and upward, every one that goeth forth to the army in Israel* (Num. i. 2, 3, 18, and following verses). The subject in this passage is the encampment and journeying of the sons of Israel according to tribes, and thereby is also signified the setting in order and disposal of the truths and goods of faith and love by the Lord; by the encampment the setting in order and disposal (n. 4236, 8103, 8130, 8131, 8155); and by the tribes the goods and truths of faith and love in every complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397). Hence by a son of twenty years and upward are meant those who are in the state of intelligence, for with them the truths and goods of faith and love can be put in order and disposed by the Lord, since the Lord flows into their intellectual and voluntary, and puts them in order and disposes them, and also removes and casts down falsities and evils. Therefore it is said from a son of twenty years and upward every one that goeth forth to the army, for by the army are signified truths disposed in order, so as not to fear falsities and evils, but to repel them if they assault. That such truths are meant by an army in the internal sense, may be seen above (n. 3448, 7236, 7988, 8019).

9 But with those who are in a state of infancy and childhood, thus who are under twenty years, truths and goods are not so put in order as to enable them to go forth to the army and into war, since, as was said above, they do not as yet discern and form any conclusions from themselves, consequently they cannot as yet disperse anything of falsity or evil by the rational; and they who are not able to do this are not let into combat. For this reason man is not admitted into temptations which are spiritual combats against falsities and evils until he is in a state of intelligence, that is, until he comes to his own judgment (n. 3928, 4248, 4249, 10 8963). The like is signified by the age of twenty years and

upward in other passages in Moses: *Jehovah said to Moses and Eleazar, Take ye the sum of all the assembly of the sons of Israel, from a son of twenty years and upward, every one that goeth forth to war in Israel* (Num. xxvi. 2, 3). By going forth to war in the spiritual sense is signified to go forth into combat against falsities and evils which are from hell. He who does not know that a son of twenty years 11
and upward signifies a state of intelligence, or those who are in that state, cannot know why it is said when they murmured against Jehovah, that they should die in the wilderness from twenty years and upward, all who came up out of Egypt (Num. xiv. 29; xxxii. 10, 11); for they who are in that state of intelligence that they can discern, conclude, and judge from themselves, are blamable for their evil, but not they who are not yet in that state. From this also it is plain that by twenty years, when spoken of age, is signified the state of understanding, or of judgment. But the number twenty has a different signification when with a different subject (see above, n. 10222).

10226. *Shall give an uplifting unto Jehovah.* That this signifies ascribing to the Lord alone, is evident from the signification of an uplifting to Jehovah, as what is of the Lord alone (see n. 10093). That this means all the truths and goods of faith and love, with their ordering and disposal, is plain from what precedes.

10227. *The rich man shall not give more, and the poor shall not give less, than the half of a shekel to give* [*an uplifting*] *unto Jehovah.* That this signifies that all, of whatever ability, ought to ascribe all things of truth from good to the Lord, is evident from the signification of one who is rich, as one who abounds in truths and goods and their knowledge — of which in what follows; from the signification of one who is poor, as one who does not abound in them — of which also below; and from the signification of not giving more and not giving less, as all alike; from the signification of half a shekel, as all things of truth from

good (see n. 10221); and from the signification of giving to Jehovah, as ascribing to the Lord; for by Jehovah in the Word is meant the Lord—see what is cited above (n. 9373). From this it is plain that by the rich man not giving more and the poor not giving less, than half a shekel to give to Jehovah, is signified that all, of whatever ability, ought alike to ascribe to the Lord all things of
2 truth from good. This is as follows: all have the faculty of understanding and being wise, but one being wiser than another is because they do not in like manner ascribe to the Lord all things of intelligence and wisdom, which are all things of truth and good. They who ascribe all to the Lord are wiser than others, since all things of truth and good, which constitute wisdom, flow in from heaven, that is, from the Lord there. Ascribing all to the Lord opens the interiors of man toward heaven, for thus it is acknowledged that nothing of truth and good is from himself, and in proportion as this is acknowledged, the love of self falls away, and with the love of self the thick darkness from falsities and evils. In the same proportion also man comes into innocence, and into love and faith to the Lord, from which comes conjunction with the Divine, influx thence, and enlightenment. From this is plain whence it is that one is more wise and another less, and also why the rich should not give more and the poor less—namely, that all alike have the faculty of growing wise; all have not indeed an equal faculty of growing wise, but they alike have the faculty,
3 since both one and the other can grow wise. By the faculty of growing wise is not meant the faculty of reasoning concerning truths and goods from acquired knowledge, nor the faculty of confirming whatever one pleases, but of discerning what is true and good, of choosing what is suitable, and of applying it to uses of life; they who ascribe all to the Lord thus discern, choose, and apply; while they who do not ascribe to the Lord, but to themselves, know only how to reason concerning truths and goods, nor do

they see anything but what is from others, and not from reason, but from activity of memory. As they cannot look within into truths themselves, they stand without, and confirm whatever they receive, whether it be true or false. They who have the ability from knowledge to do this learnedly are believed by the world to be wiser than others; but the more they attribute all things to themselves, thus the more they love what they think from themselves, the more insane they are; for they confirm falsities rather than truths, and evils rather than good, and this because they have light from no other source than the fallacies and appearances of the world, and hence from their own light, which is called natural lumen, separated from the light of heaven; which lumen when separated as to the truths and goods of heaven, is thick darkness. That riches and wealth 4
mean what is of intelligence and wisdom, consequently also knowledges of truth and good, which are indeed called spiritual wealth and riches, is evident from the passages in the Word where they are named — as in Isaiah: *I will visit upon the fruit of the elation of heart of the king of Assyria . . . for he hath said, By the strength of my hand I have done it and by my wisdom; for I am intelligent; whence I will remove the bounds of the peoples and will plunder their treasures . . . my hand shall find as a nest the wealth of the peoples* (x. 12–14). The subject here in the internal sense is those who trust to their own intelligence and do not believe that true wisdom comes from heaven, but from themselves. The king of Assyria is reasoning here from self-intelligence (n. 1186); hence to plunder the treasures and wealth of the people, is to destroy what form the truths of intelligence and wisdom. Again: *The prophecy concerning the beasts of the south.* 5
. . . They carry their riches upon the shoulder of asses, and their treasures upon the hump of camels, to Egypt (xxx. 6, 7). The beasts of the south are those who are within the church, thus in the light of truth from the Word,

but still do not read the Word except merely for the sake of knowledge, and not for the sake of use of life; for the south is where the light of truth is, thus where the Word is (n. 3195, 3708, 5672, 9642); an ass is knowledge of memory, and likewise is a camel, and also Egypt—that an ass has this signification see above (n. 5492, 5741, 7024); also a camel (n. 3048, 3071, 3143, 3145, 4516); and Egypt (citations n. 9391). That these prophecies are to be understood in a spiritual sense may be evident from this, that without that sense no one knows what is meant by the beasts of the south or by carrying wealth on the shoulder of asses and treasures on the back of camels, and
6 this to Egypt. Again in the same prophet: *I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am Jehovah* (xlv. 3)—where the treasures of darkness and hidden riches of secret places are such things as are of heavenly intelligence and wisdom, which are hidden from the natural
7 man. And in Jeremiah: *The sin of Judah is written with a pen of iron. . . . O My mountain in a field, I will give thy substance and all thy treasures for a spoil* (xvii. 1, 3); Judah is called a mountain in a field, because with Judah was the representative of a celestial church; for a mountain is the love of the celestial church (n. 6435); and a field is the church (n. 2971, 3766, 7502, 9139, 9295); the substance and the treasures which were to be given for a spoil are all the truths and goods of the church,
8 which were to be dispersed. Again: *Because of thy confidence in thy works and in thy treasures, thou shalt be taken* (xlviii. 7). Here also treasures stand for the doctrines
9 and knowledges of the church. Again: *A sword is upon her horses, and upon her chariots, and upon all the mixed multitude that is in the midst of her . . . a sword is upon her treasures and they shall be robbed. A drought is upon her waters, and they shall be dried up* (l. 37, 38). These words are against the Chaldeans, by whom are meant those

who are in external worship without internal, thus who with the mouth profess the truths of the Word, but in heart deny them. The sword is falsity combating against truths (n. 2799, 4499, 6353, 7102, 8294); horses are the intellectual (n. 2760–2762, 3217, 5321), chariots are what is of doctrine (n. 5321, 8215); the treasures which were to be robbed are the truths and goods of the church which would be perverted and perish by application to the evils of the loves of self and of the world; drought upon her waters is deprivation and consumption of the truths of faith — that water is the truth of faith see above (n. 2702, 3058, 3424, 4976, 8568, 9323). Who cannot see that the 10
literal sense is not the genuine sense of these words? for what of holiness or of the church or of heaven, or what sense, is there in these expressions, that a sword should be against the horses, the chariots, the crowd, and treasures, and that drought should be upon the waters that they should be dried up? Therefore from these and all other passages of the Word it may be manifestly seen that a spiritual sense which differs from the natural, is in every expression, and that the Word without that sense cannot be called holy, and in very many passages cannot even be comprehended. Again: *O Babel; who dwellest upon many* 11
waters, great in treasures (li. 13). Babel is those who possess the Word and hence all the goods and truths of the church, but who apply them to the love of self, and thus profane them (n. 1326); which was also represented by the king of Babel taking all the vessels of the temple, which were of gold and silver, and drinking out of them, and then praising the gods of gold and of silver (Dan. v. 2, and following verses). Hence Babel is said to dwell upon many waters, and to be great in treasures; waters are truths, and in the opposite sense falsities (n. 2702, 3058, 4976, 8568, 9322). This is further described in the Apocalypse, where the riches of Babylon, which are there called merchandise, are enumerated (chapter xviii.). And 19

in Ezekiel: *I will bring against Tyre Nebuchadnezzar. . . . With the hoofs of his horses shall he trample all thy streets. . . . They shall make a spoil of thy riches and make a prey of thy merchandise* (xxvi. 7, 11, 12). By Tyre is understood the church as to knowledges of good and truth (n. 1201); by Nebuchadnezzar king of Babel is meant profanation which destroys (n. 1327), which comes about when the truths and goods of the church serve for means to favor the evils of the loves of self and of the world, by wrong application; for in such case the evils of those loves are inwardly in the heart, and the holy things of the church are in the mouth; the hoofs of the horses are the outermost naturals which are mere sensual knowledges (n. 7729), and streets are the truths of faith (n. 2336); riches and merchandise are knowledges of good and truth.

13 Since by Tyre are signified the knowledges of good and truth (n. 1201), therefore where Tyre is spoken of in the Word, various kinds of merchandise and riches are also spoken of—as in the same prophet: *Tarshish was thy merchant, by reason of the multitude of all kinds of riches in silver, iron, tin, and lead. . . . Damascus was thy trader for the multitude of all thy wealth. . . . By the multitude of thy riches and thy merchandise thou didst enrich all the kings of the earth* (xxvii. 12, 18, 33). Again: *In thy wisdom and in thine understanding thou hast gotten to thyself riches, gold and silver into thy treasures: by the multitude of thy wisdom thou hast multiplied to thyself riches* (xxviii. 4, 5)—speaking also of Tyre; by which it is very manifest that by wealth and riches in the Word are meant spiritual wealth and riches, which are knowledges of good and truth, thus which are the means of

14 wisdom. So in Zechariah: *Tyre hath heaped up silver as dust, and gold as the mire of the streets. Behold the Lord will impoverish her, He will shake off her wealth into the sea* (ix. 3, 4). And in David: *The daughter of Tyre shall bring thee an offering,* O daughter of the

king; *the rich of the people shall intreat thy faces* (Ps. xlv. 12). In this passage the church is described as to affection for truth, and is called the daughter of a king, for a daughter is the church as to affection (n. 2362, 3963, 6729, 9055); and a king is truth (n. 1672, 2015, 2069, 3670, 4575, 4581, 4966, 6148); therefore it is said that the daughter of Tyre shall bring an offering and the rich of the people shall intreat thy faces, the rich of the people being those who abound in truths and goods. And in 15
Hosea: *Ephraim said, Surely I am become rich, I have found for me wealth* (xii. 8)—where by becoming rich and finding wealth is not meant that he was enriched with worldly riches and wealth, but with heavenly; for by Ephraim is understood the intellectual of the church, which is enlightened when the Word is read (n. 5354, 6222, 6238, 6267). And in the Apocalypse: *And unto the angel of the* 16
church of the Laodiceans write . . . Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white garments, that thou mayest be clothed (iii. 14, 17, 18). The subject there is the church, which makes the all of the church consist in mere knowledges, and hence exalts itself above others, when yet knowledges are nothing but means to amend and perfect the life; wherefore he who possesses them without a life according to them, is wretched, miserable, needy, blind, and naked; to buy gold tried in the fire is to procure from the Lord genuine good, and white garments is to procure from the Lord genuine truths from that good. That gold is the good of love, see what is cited above (n. 9874); and garments truths of faith (see n. 4545, 5248, 5319, 5954, 9212, 9216, 9814, 9952). And 17
in Jeremiah: *I Jehovah . . . give to every one after his ways, according to the fruit of his doings. As the partridge sitteth on eggs which she hath not laid, so he getteth riches,*

and not with right; in the midst of his days he shall leave them; and at his end he shall become a fool (xvii. 10, 11). The subject here is those who procure knowledges without an end of other use than that they may grow rich, that is, that they may possess knowledge, when yet it is the life which they ought to serve. This is meant by sitting as the partridge and yet not bringing forth, and by getting
18 riches, but not with right. And in Luke: *Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple* (xiv. 33). He who does not know that possessions in the internal sense are spiritual riches and wealth, which are knowledges from the Word, cannot at all conceive otherwise than that he must deprive himself of all wealth in order that he may be saved; when yet this is not the sense of those words; for by possessions are there meant all things which are from man's own intelligence, since no one can be wise from himself but from the Lord; wherefore to forsake all possessions is to attribute nothing of intelligence and wisdom to himself; and he who does not do this cannot be instructed by the Lord, that is, be
19 His disciple. As by possessions, riches, wealth, silver, and gold, are signified those things which are of intelligence and wisdom, therefore also the kingdom of heaven is compared by the Lord to treasure hid in a field (Matt. xiii. 44); and it is said that they should make to themselves treasure in the heavens that faileth not; since where the treasure is there is the heart (Matt. vi. 19–21: Luke xii.
20 33, 34). They who do not know that by the rich are meant those who possess knowledges of truth and good, thus who have the Word, and that by the poor are meant those who do not possess those knowledges, but who still desire them, cannot know otherwise than that by the rich man who was clothed in purple and fine linen, and by the poor man who was laid at his gate (Luke xvi.), are meant a rich and a poor man according to the common meaning, when yet by the rich man is there meant the Jewish nation

which had the Word; by the purple with which he was clothed, genuine good (n. 9467); and by the fine linen, genuine truth (n. 5319, 9469, 9596, 9744); and by the poor laid at the gate are meant those who are out of the church and have not the Word and yet desire the truths and goods of heaven and of the church. From this also is 21
plain that by the rich are meant those who have the Word, consequently Divine truths — as also in the prophetic utterance of Mary in Luke: *God hath filled the hungry with good things, and the rich He hath sent empty away* (i. 53). The hungry in this passage are those who are in other places called the poor, thus who have not bread and water, and consequently who are in hunger and in thirst, that is, who do not know good and truth and still desire them. By bread and water in the Word are signified good and truth (n. 9323); and by hungering and thirsting, thus by hunger and thirst, is signified desire for good and truth. Such are also meant by the poor in other places, as in 22
Luke: *Blessed are ye poor; for yours is the kingdom of heaven. Blessed are ye that hunger now, for ye shall be filled* (vi. 20, 21). Again: *The master of the house . . . said to the servant, Go out into the streets and houses of the city, and bring in the poor, and maimed, and blind, and lame* (xiv. 21). Again: *To the poor the gospel is preached* (vii. 22). In Matthew: *The poor hear the gospel* (xi. 5). And in Isaiah: *Then the first-born of the poor shall feed, and the needy shall lie down in safety* (xiv. 30). Again: *The poor among men shall exult in the Holy One of Israel* (xxix. 19). And in Zephaniah: *I will leave in the midst of thee a people needy and poor, and they shall trust in the name of Jehovah . . . they shall feed and lie down, and none shall make them afraid* (iii. 12, 13). And in Isaiah: 23
The afflicted and needy seek waters, and there are none; their tongue faileth for thirst. I Jehovah will hear them. . . . I will open rivers upon the hillsides and fountains in the midst of the valleys (xli. 17, 18). The afflicted and

needy seeking waters are those who desire knowledges of good and truth; water is truth; the desire is described by their tongue failing with thirst; and the abundance which they should have, by rivers being opened upon the hillsides, and fountains in the midst of the valleys. From this it is further manifest that heavenly things which are truths of faith and goods of love are meant by earthly things, which are waters, rivers on hills, fountains in valleys, and that the latter is the literal sense of the Word, but the former the spiritual, and that the Word by this sense is Divine,
24 and without it is not Divine. The signification of wealth and of riches as what is of intelligence and wisdom, is also from correspondence; for in heaven with angels all things appear gleaming as with gold, silver, and precious stones, and this because they are in the intelligence of truth and in the wisdom of good; for the interiors of angels are presented thus to view from correspondence. With the spirits who are below the heavens there are also riches apparent according to the state of reception of truth and good from the Lord.

10228. *To make expiation for your souls.* That this signifies that evils may be removed, is evident from the signification of expiating for their souls, as being purified or liberated from evils by the truth of faith (see above n. 10218); and purification or liberation from evils is nothing else than their removal, therefore this also is signified by the same words. That man is not liberated from evils and thereby purified, but that he is withheld from them, when he is held in good by the Lord, and that evils are thus removed, see what is cited above (n. 10057).

10229. *And thou shalt take the silver of expiations from with the sons of Israel.* That this signifies truths purifying from good which are of the church, is evident from the signification of silver, as truth from good (see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932); from the signification of expiations, as purification from evils (n. 10218), whence

the silver of expiations is purifying truth; and from the representation of the sons of Israel, as the church — see what is cited above (n. 9340). It is called purifying truth because all purification from evils is effected by truths (n. 2799, 5954, 7044, 7918, 9089). This is as follows: man of himself thinks nothing but evil, for of himself he does not think about God, nor about what is good and just toward his neighbor, except for the sake of self; yea, neither about heaven and eternal life, but about the world and life in the world. So long as man is in such a state, he thinks from those things which are beneath him, and not from those which are above him, thus from hell and not from heaven. In order therefore that man may think what is good, he must think from heaven, consequently, his mind must be elevated thither. This is effected solely by truths, such as are in the church from the Word; for those truths teach what God is and what the neighbor, that there is a heaven, that there is eternal life, and particularly what evil is, and what good. When these truths enter, then the interiors are elevated above self and are thus withdrawn from those things which are beneath self, thus from evils; hence it may be evident that all purification or removal from evils is effected by truths, which are hence called purifying truths.

10230. *And thou shalt give it for the work of the tent of meeting.* That this signifies conjunction with heaven by acknowledgment that all truths and goods are from the Lord, is evident from the signification of the work of the tent of meeting, as what operates and makes heaven; for work operates and makes, and the tent of meeting is heaven where the Lord is. That the tent of meeting is heaven where the Lord is, see above (n. 9457, 9481, 9485, 9784, 9963); thus also what conjoins man with heaven, for what operates and makes heaven with man also conjoins him with heaven. Conjunction with heaven is signified by acknowledgment that all goods and truths are from the Lord, for the reason that what was given for the work of the tent

of meeting was the half of a shekel, which was called the silver of expiations on account of the numbering of the people, and by giving the half of a shekel is signified ascribing all things which are of faith and of love to the Lord (n. 10220, 10221); and by numbering is signified the ordering and disposal of all things by the Lord (see n. 10218).

10231. *And it shall be to the sons of Israel for a memorial before Jehovah.* That this signifies thereby the conservation of the church and of all things of the church by the Lord, is evident from the representation of the sons of Israel, as the church — see what is cited above (n. 9340); and from the signification of a memorial or remembering, when by Jehovah, as conservation (n. 9849); and from the signification of before Jehovah, as by the Lord (see n. 10146).

10232. *To make expiation for your souls.* That this signifies since thus evils are removed, is evident from the signification of expiating for their souls, as removing evils by truths (see above, n. 10228); by making expiation for your souls is here signified, since evils have been removed, and not that they would be removed, because these things so follow from those which precede; for the internal sense does not regard the sense of the words according to the connection in the letter, but according to the connection in its own sense, which is that the conservation of the church and of all things of the church is from the Lord, since evils are removed. That the church is then conserved with man is because evils do not hinder; for the Lord flows in constantly and continually with His mercy, and provides that the truths and goods which are of the church are not only conserved with man, but are also multiplied and grow; but so long as evils reign, the truths and goods of the church flowing in from the Lord are either rejected by man, or are stifled or perverted; whereas evils being removed, they are accepted and acknowledged.

10233. Verses 17–21. *And Jehovah spake unto Moses, saying, And thou shalt make a laver of brass, and its base of brass, for washing: and thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash from it their hands and their feet. When they go into the tent of meeting, they shall wash with waters that they die not; or when they come near to the altar to minister, to offer an offering made by fire unto Jehovah. And they shall wash their hands and their feet that they die not: and it shall be a statute for ever to them, to him and to his seed, throughout their generations.* "And Jehovah spake unto Moses, saying" signifies perception from enlightenment through the Word by the Lord; "And thou shalt make a laver of brass" signifies the good of the natural man, in which is purification; "and its base of brass" signifies the good of the lowest of the natural which is of the sensual; "for washing" signifies purification from evils and falsities; "and thou shalt put it between the tent of meeting and the altar" signifies that there may be conjunction of truth and good; "and thou shalt put water therein" signifies the truths of faith, by which is purification in the natural. "And Aaron and his sons shall wash from it" signifies a representative of the purification and regeneration of man by the Lord; "their hands and their feet" signifies the interiors and exteriors of man. "When they go into the tent of meeting" signifies worship from the good of faith; "they shall wash with waters" signifies purification by the truths of faith; "that they die not" signifies lest the representative perish; "or when they come near to the altar to minister, to offer an offering made by fire unto Jehovah" signifies worship from the good of love. "And they shall wash their hands and their feet" signifies purification of the exteriors and interiors of man; "that they die not" signifies lest the representative perish; "and it shall be a statute for ever to them" signifies the eternal law of order; "to him and to

his seed, throughout their generations" signifies all who receive what proceeds from the Lord, thus who are regenerated by Him.

10234. *And Jehovah spake unto Moses, saying.* That this signifies perception from enlightenment through the Word by the Lord, is evident from the signification of Jehovah speaking to Moses, as enlightenment through the Word by the Lord (see n. 10215); and from the signification of saying, as perception (n. 2862, 3509, 5743, 8660). It is to be known that when anything new, distinct from what goes before, is to be set forth, it is said that Jehovah spake unto Moses, as in this chapter (verses 11, 17, 22, 34); and also in other passages. The new thing now set forth is purification from evils and falsities.

10235. *And thou shalt make a laver of brass.* That this signifies the good of the natural man, in which is purification, is evident from the signification of a laver, wherein is water for washing, as the natural of man—of which below; and from the signification of brass, as its good (n. 425, 1551). The subject in what now follows is washing, and it is said that Aaron and his sons should wash their hands and their feet when they entered into the tent of meeting, or came near unto the altar to minister; and in other places it is said that they who had become unclean should wash themselves and their garments, and thus that they would be clean; from which it may be evident that washing signified purification from evils; thus the washing of the body and garments represented the purification of heart and mind. Every one who thinks from any enlightenment may see that by washing, the evils of the heart and mind were not wiped away, but only the filth of the body and garments, and that after this was cleansed away, the evils still remained; and that evils can in no wise be
2 washed away by water, but by repentance. From this again it is plain that the things which were instituted with the Israelitish nation were externals which represented

internals, and that the internals were the holy things themselves of the church with them, and not the externals without them. But that this nation still placed all the holy in externals and nothing of it in internals, is evident from the Lord's words in Matthew: *Woe unto you scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. . . . Ye make yourselves like unto whitened sepulchres, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness* (xxiii. 25–27; also Mark vii. 2–8; and Luke xi. 39). The 3
laver signifies the natural because by washing therein is signified purification from evils, and purification from evils is effected in the natural; and moreover by vessels in general is signified what is of the natural man (n. 3068, 3079, 9394), because the natural is the recipient of the spiritual things of the internal man. By the natural is meant the external of man, that is, what is called the external man. It may seem strange that by the laver is signified the natural of man; but it is to be known that the subject here in the internal sense is purification from evils, and it is man that is purified; hence it follows that something of man is signified by that in which the washing was effected, by which is signified purification. That this is the natural is because in that, as already said, purification is effected. Moreover all things which were established for worship with the Israelitish and Jewish nation signified things of heaven and the church, consequently such as belong to man; for unless they had signified something pertaining to man, they would not have represented anything. Because 4
by the laver is signified the natural of man, by the waters in the laver the truths which are of faith, and by washing purification from evils, thereby may be known what was signified by the brazen sea near the temple, and also what

by the twelve oxen which bore it; and so what by the ten other lavers also placed near the temple, and by the lions, the oxen, and the cherubs engraved on them, also by the chariot wheels under them. The signification of all these is plain when it is known what is signified by a laver, by water, and by washing, and when it is known further how it is with purification from evils with man, for all and each of these were representative of celestial and spiritual
5 things. The brazen sea made by Solomon, and set near the temple, is thus described: *He made the molten sea of ten cubits from brim to brim, round in compass, the height five cubits; and a line of thirty cubits compassed it round about. And under the brim of it round about were wild gourds, for ten cubits, compassing the sea round about. . . . It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set upon them above, and all their hinder parts were inward. And it was a hand-breadth thick; and the brim thereof was according to the work of the brim of a cup, like the flower of a lily: it held two thousand baths. . . . And the sea was set on the right side of the house eastward,*
6 *toward the south* (1 Kings vii. 23–26, 39). This vessel or laver is called a sea, because by the sea is signified outward knowledge in general, and all outward knowledge is of man's natural; that the sea is such knowledge in general, see above (n. 28, 2850, 8184); and that this knowledge is of man's natural (n. 1486, 3019, 3020, 3309, 3310, 5373, 6004, 6023, 6071, 6077, 9918). This laver was according to the work of the brim of a cup because by a cup, a bowl, or drinking pot, is also signified knowledge which is of the natural or sensual man (n. 9557, 9996). By the twelve oxen were signified all the goods of the natural and sensual man in the complex, since they were for a base, and by a base is signified what is lowest, and what supports. That twelve are all in the complex, see above (n. 3272,

3858, 3913); and that an ox is the good of the natural man (n. 2781, 9135). That they looked to all the quarters 7
of the world was because the good of the natural man is the receptacle of all things that flow in from the world, as well those which relate to goods as those which relate to truths. The diameter of ten cubits signified what is full (n. 3107); and the circumference thirty cubits signified a full complex (n. 9082); two thousand baths signified the conjunction of good and truth, thus purification and regeneration, for regeneration is nothing else than the conjunction of good and truth; two thousand signify the same as two, for multiplied numbers signify the like with the simple ones from which they are compounded (n. 5291, 5335, 5708, 7973); and two are conjunction (5194, 8423). The brazen sea being set on the right side of the house toward the east over against the south signified that it looked to the Lord, for the Lord is the east (n. 101, 9668); the house or temple is heaven and the church where the Lord is (see n. 3720). From this it may now be evident what was signified by the brazen sea, consequently what by the laver, namely, the natural of man, in which is purification.

10236. *And its base of brass.* That this signifies the good of the lowest of the natural, which is the good of the sensual, is evident from the signification of the base of the laver wherein was water for washing, as the lowest of the natural, which is called the sensual; and from the signification of brass, as good (see above, n. 10235). That the base is the lowest of the natural, which is called the external sensual, is because by the laver which is above is signified the natural in which is purification, hence by that which is beneath is signified what is in the lowest place, that is, in the outmost or last, thus the external sensual of man. The natural of man is external, middle, and internal; the external of the natural communicates with the world, and is called the external sensual; the internal natural is what communicates with the internal man, which is in heaven; the middle natural

is that which conjoins the two ; for where there is an external and an internal, there must be a conjoining middle. That man has an external, middle, and internal natural may be
2 seen above (n. 4009, 4570, 5118, 5120, 5649, 9216). By the sensual, which is the outmost or lowest of the natural, is properly meant that which is called the flesh and which perishes when man dies, thus what has served man for his functions in the world, as the sensual of sight, hearing, smell, taste, and touch. That this sensual is the lowest or ultimate plane, in which the life of man terminates and on which as on a basis it reposes, may be evident, for it springs immediately from the world, and through it as the outmost the world enters and heaven goes out. But this sensual is common to man with the brutes, whereas the external sensual which man has not so in common with other animals, and which still is an external sensual, is what man has in the memory from the world, and is constituted of mere worldly, corporeal, and earthly things there. The man who thinks and reasons from those things alone, and not from interiors, is called a sensual man. This sensual remains with man after death, but is quiescent ; and this external
3 sensual is what is properly signified by the base. Its quality was represented by the bases of the ten lavers, which were set near the temple, and which are thus described : *Solomon made the ten bases of brass ; four cubits the length of each base, and four cubits the breadth ; three cubits the height. . . . On the borders that were between the ledges were lions, oxen, and cherubim ; and upon the ledges in like manner above. . . . Moreover each base had four wheels and plates of brass : and the four corners had shoulders : beneath the laver were the shoulders molten. . . . The work of the wheels was like the work of a chariot wheel : their hands, and their backs, and their felloes, and their spokes were all molten. . . . After this manner he made the ten bases ; all of them had one casting, one measure, one proportion. Then he made the lavers of brass ; each laver con-*

tained forty baths ; each laver was four cubits (1 Kings vii. 27–39). The quality of the external sensual with man is 4
here described by representatives, and especially the protection of the Lord lest man should enter into those things which are of heaven or of the church from his sensual, thus from the world, since this is contrary to Divine order. For the world cannot enter into heaven, but heaven into the world, which comes to pass when the Lord through heaven flows in with man, and enlightens, teaches, and leads him, by the Word. That to enter from the world into those things which are of heaven is contrary to Divine order may be evident from those who enter from their sensual, thus from the knowledges which are from the world — that they believe nothing at all. Protection to prevent this is signi- 5
fied by the lions, the oxen, and the cherubim, for by lions is signified protection lest truths enter, lions being truths in their power (n. 6367, 6369) ; by oxen is signified protection lest goods enter, for oxen are goods in their power (see n. 2781). That by cherubim is signified the protection of the Lord lest that be done, may be seen above (n. 308, 9509) ; also that the shoulders of which mention is made are power and resistance (n. 1085, 4931–4937, 9836). By the wheels of a chariot is signified the power of growing wise when all things enter from heaven, for thus all things proceed according to order, since the wheels of a chariot are ability for advancing, thus for learning (n. 8215, 9872) ; and chariots are what is of the doctrine of heaven and the church (n. 5321, 8215). What the sensual man is, may be 6
further briefly explained. He is called a sensual man who thinks only from such things as are in the memory from the world, and who cannot be elevated toward interiors ; such especially are they who believe nothing about heaven and the Divine, because they do not see them, for they trust only to the senses, and what does not appear before the senses they believe to be nothing. Such people approach near to the nature of brute animals, that also are led solely

by thee xternal senses; nevertheless they are cunning and skilful in acting and reasoning, but they do not see truth from the light of truth. Such were formerly called serpents of the tree of knowledge, and such for the most part is the infernal company. But what the sensual man is, and what the sensual itself, may be seen in the passages cited above (n. 9331, 9726, 9730, 9731, 9922, 9996); and what it is to be raised above sensual things, or to be withdrawn from
7 them (n. 9922). The good of the sensual, which is signified by the base of brass, is what is called pleasure and enjoyment affecting the imaginative thought, which thought is merely from what is earthly, corporeal, and worldly, and it is distinguished from other enjoyments by this, that it looks to no other uses than those of self or for the sake of self. For the sensual man is in the love of self and of the world, and his enjoyments are of those loves. And because the loves of the sensual man are such, it is plain that he is more skilful than others in reasoning and in laboring for gain and honor. This is because his body burns with the fire of that love, and this fire kindles a light which is called natural lumen; and when this is enkindled to brightness, then the light of heaven, which is of the interior man, is altogether obscured; what is of this latter light, because in thick darkness, is said to be nothing. It is otherwise with those who act from the fire of heaven, and think from the light of that fire. From these things it may be evident what is meant by the good of the sensual, which is signified by the base of the laver.

10237. *For washing.* That this signifies purification from evils and falsities, is evident from the signification of washing, as purification from evils and falsities (see n. 3147, 5954). Since in what now follows the subject in the internal sense is purification from evils and falsities by the truths of faith, it shall be briefly told how this is; for by washing is signified purification, by waters are signified the truths of faith, and by the laver containing the water is signified the

natural, since all spiritual purification is effected in the natural. Man has an external and an internal; the external is called the natural and also the natural man, and the internal is called the spiritual and also the spiritual man, because the internal of man is in the spiritual world where spirits and angels are, and his external is in the natural world where men are. Both the internal and the external man are purified, the internal in heaven, and the external while man lives in the world, thus in the natural which is in the world. The reason why purification is performed in 2
the natural at that time, is, that the truths of faith in the natural come to manifest perception; for they are there among outward knowledges or things of the memory, which when they are thought of, are manifestly perceived. But it is not so with those which are thought in the internal man; these do not come to manifest perception while man is in the world, because the ideas in the internal man are spiritual. Hence purification is effected in the natural; that it is effected by the truths of faith, may be evident from this, that they who are purified must not only know what evil and falsity are, but also acknowledge them and then hold them in aversion and shun them. When this is done, man is then first purified from them; and evils and falsities cannot be known, and thus not acknowledged, except in the natural by means of the truths of faith; for these truths teach what are evil and falsity, thus make them manifest. He who believes that he is purified from evils and falsities before he sees and acknowledges them in himself, is greatly deceived (see n. 8388, 8390). It was said that man knows 3
his evils and falsities by the truths of faith in the natural, that is, in the external man, but not in the internal; the reason is that the ideas of thought in the internal man are spiritual, and spiritual ideas cannot be comprehended in the natural, for they are intellectual ideas which are without objects such as are in the material world; nevertheless those spiritual ideas which are proper to the internal man, flow

into the natural ideas which are of the external man and produce and make them, which is effected by correspondences. But of spiritual ideas, which are of the internal man, by the Divine mercy of the Lord, more will be said when heaven is described, with the spirits and angels there, for they think by spiritual ideas and also talk together by them.

10237½. *And thou shalt put it between the tent of meeting and the altar.* That this signifies that there may be conjunction of truth and good, is evident from the signification of between the tent of meeting and the altar, as conjunction of truth and good (see n. 10001, 10025). The reason why the laver was set between the tent of meeting and the altar, and Aaron and his sons there washed their hands and their feet, was, that purification of heart might be represented and regeneration, which in its essence is conjunction of truth and good; for the conjunction of truth and good is heaven itself with man; wherefore also heaven is compared in the Word to a marriage. This conjunction is effected by the truths of faith, since these teach how man ought to live; therefore when this life is according to the truths of faith, the conjunction of truth and good is effected, truth being then made good by life: the life of truth is good. This also is meant by man's being regenerated by water and the spirit, water being the truth of faith and the spirit its life. That regeneration is the conjunction of truth and good, see above (n. 2063, 3155, 3158, 3607, 4353, 5365, 5376, 8516, 8517, 8772, 10067).

10238. *And thou shalt put water therein.* That this signifies the truths of faith by which purification is effected in the natural, is evident from the signification of water, as the truths of faith (see n. 28, 739, 2702, 3058, 3424, 4976, 5668, 8568, 9323); and from the signification of the laver, as the natural — of which above (n. 10235). He who does not know that waters signify the truths of faith, will fail to comprehend many passages in the Word — as what is signified

by this, that unless a man be born of water and of the spirit, he cannot enter into the kingdom of God (John iii. 5). They who by water in this passage understand nothing but water, believe that the water of baptism is that by which man is regenerated; when yet the water contributes nothing to regeneration, but the truth of faith and the good of love, for water only washes away the filth of the body, and by no means the evils of the heart. He who does not know 2
that waters signify the truths of faith, cannot know what baptism signifies; for he believes that the external rite saves man, when yet an external effects not anything, but the internal that is signified, which is regeneration by the truths of faith. For they who are of the church are distinguished from all others in the world by baptism, since they can be regenerated by the truths of faith, but not they who are out of the church, inasmuch as within the church is the Word, in which are the truths of faith. He who does not know 3
that waters signify the truths of faith, neither can know what is meant by *the waters that were under the expanse and the waters that were above the expanse* (Gen. i. 6–10) — when yet by the waters above the expanse are signified the truths of faith in the internal man, and by the waters under the expanse the truths of faith in the external man, the subject in that chapter being the new creation of the man of the Most Ancient Church, thus his regeneration. He who does not know that waters signify the truths of 4
faith, neither can know what is signified by water in John: *Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life* (iv. 13); and in Isaiah: *The afflicted and the needy seek waters, and there are none, and their tongue faileth for thirst. . . . I will open rivers on the hillsides, and fountains in the midst of the valleys: I will make the wilderness a pool of waters, and the dry land springs of waters* (xli. 17, 18). Again: *Then shall they not thirst. . . . He shall cause the waters to*

flow out of the rock for them: He cleaveth the rock also, and the waters flow out (xlviii. 20, 21) — besides several other passages elsewhere. But see what has been before said and shown on this subject, as that purification from evils and falsities is effected by the truths of faith (n. 2799, 5954, 7044, 7918, 9089, 10229); as also regeneration (citations n. 9959); that baptism signifies regeneration by the truths of faith (n. 4255, 5120, 9089); that purification is effected in the natural (n. 3147, 9572); and also regeneration (citations n. 9325).

10239. *And Aaron and his sons shall wash from it.* That this signifies a representative of the purification and regeneration of man by the Lord, is evident from the signification of washing, as purification (see above, n. 10237); from the representation of Aaron, as the Lord as to Divine good celestial (n. 9806, 10068); and from the representation of the sons of Aaron, as the Lord as to Divine good spiritual (n. 9807, 10068). From this it is plain that by Aaron and his sons washing from the laver is signified a representative of the purification of man by the Lord. It is also a representative of regeneration, because regeneration was also represented by washing, but by washing the whole body, which was called baptizing — that baptizing or baptism signifies regeneration, see above (n. 4255, 9088).

2 But regeneration differs from purification in this, that regeneration precedes, and purification follows; for no one can be purified from evils and falsities but he who is being regenerated and after that he is regenerated; for he who is not regenerated is indeed withdrawn from evils so far as he suffers it, but he is not purified from them, for he is still impure. It is otherwise with the regenerate man, who is being purified from day to day, which is meant by the Lord's words to Peter: *He that is bathed needeth not save to be washed as to his feet, but is wholly clean* (John xiii. x).

3 He who is bathed signifies who is regenerate. That full washing was called baptizing, is evident in Mark (vii. 4);

and the washing of the whole body in Matthew (iii. 13–16 : Mark i. 9 : and 2 Kings v. 10, 14). The Jordan in which washings took place, which were baptizings (Matt. iii. 6–13 : Mark i. 5 : 2 Kings v. 10, 14) signified the natural (n. 1585, 4245). By the washing of baptism is also signified temptation (Matt. xx. 21–23), because all regeneration is effected by temptations (n. 5036, 5773, 8351, 8958, 8959). It shall 4
here be briefly told why the Lord, when He was in the world, Himself also wished to be baptized, when yet by baptizing is signified the regeneration of man by the Lord. It was because the baptizing of the Lord Himself signified the glorification of His Human ; for what in the Word signifies the regeneration of man signifies also the glorification of the Human in the Lord, since the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688). Therefore when the Lord suffered John to baptize Him, He said, *Thus it becometh us to fulfil all the justice of God* (Matt. iii. 15). To fulfil all the justice of God is to subdue the hells, and to reduce them and the heavens into order of His own power, and at the same time to glorify His Human ; which things were done by means of temptations admitted into Himself, thus by continual combats with the hells, even to the last on the cross. That this is the justice which the Lord fulfilled, may be seen above (n. 9486, 9715, 9809, 10019, 10152). The like is also signified by all things being fulfilled which were written concerning the Lord in the Law and the Prophets (Luke xviii. 31 ; xxii. 37 ; xxiv. 44) ; and by the Lord's coming to fulfil all things of the Law (Matt. v. 17, 18). He who does not know the arcana of the Word believes that 5
the Lord became justice by fulfilling all things of the Law, and that by that fulfilment He delivered the human race from the yoke of the Law, thus from damnation. This however is not the meaning of those words, but that He became justice by the subjugation of the hells, the reduction of the heavens into order, and by the glorification of His Human ;

for by this He entered into the power from His Divine Human to eternity to subjugate the hells and hold the heavens in order and thereby regenerate man, that is, deliver him from hell and save him.

10240. Since by washing is also signified regeneration, something further will be said on that subject. He who does not know that the Lord, both in the Prophets and in the Evangelists, spoke by correspondences, consequently that in the Word there is an internal sense, can in no way know what is meant by the Lord's words in John: *Verily, verily I say unto thee, except one be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; but that which is born of the Spirit is spirit. . . . The Spirit bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of*
2 *the Spirit* (iii. 5, 6, 8). If these words are unfolded by correspondences, it is plain what their meaning is, for they are arcana of heaven. From correspondence water is the truth of faith, which in the natural man comes to manifest perception; the Spirit is Divine truth which flows in from the Lord through the internal of man into his external or natural, whereby the man who is being regenerated has the life of faith; the flesh is the proprium of man which is nothing but evil; by the Spirit blowing where it listeth, is signified that the Lord by Divine truth from mercy gives new life; by hearing the voice thereof is signified that those things come to perception in the external or natural man; the voice is what is announced from the Word; by not knowing whence it cometh and whither it goeth is signified that man does not know how regeneration is effected, for it is effected by innumerable and ineffable arcana by the Lord.
3 That from correspondence waters are truths of faith, may be seen above (n. 28, 739, 2702, 3058, 3424, 4976, 5668, 8568, 9323, 10238); also that the Spirit is Divine truth, from which is the life of faith (n. 9229, 9818); that flesh is the

proprium of man which is nothing but evil (n. 8409) ; that blowing or breathing is the state of the life of faith (see n. 9281) ; that the voice is what is announced from the Word, thus truth therefrom (n. 9926) ; and hearing perception (n. 9311, 9926) ; to come and to go, or to enter in and go out, the state from beginning to end (n. 9927) ; that the arcana of regeneration are innumerable and ineffable (n. 3179, 3573, 5398, 9334, 9336) ; and what goes on in the internal man when man is in the world is not perceived, but only what is in the external or natural man (n. 10236).

10241. *Their hands and their feet.* That this signifies the interiors and exteriors of man, is evident from the signification of hands, as the interiors of man — of which below ; and from the signification of feet, as the exteriors of man, thus his naturals, for these are exterior. That the feet are what is natural, thus what is exterior of man see above (n. 2162, 3761, 3986, 4280, 4938–4952, 9406). But the hands are what is interior because the superior parts of the body extend into the hands, and there terminate, hence by the hands is signified whatever pertains to the man, and also his power — see the passages cited above (n. 10019). But when both the hands and the feet are spoken of, then is signified whatever is in the internal and also in the external man, or both spiritual and natural things. For this reason by lifting up the hand is signified power in the spiritual, and by lifting up the foot power in the natural (see n. 5327, 5328) ; moreover by the extremes or outmosts of man are signified all that pertains to him (n. 10044), and the extremes are the hands and feet. From this may be evident why Aaron and his sons were to wash the hands and feet when they entered into the tent of meeting, or came near to the altar to minister.

10242. *When they go into the tent of meeting.* That this signifies worship from the good of faith, is evident from the signification of going into the tent of meeting, when said of Aaron and his sons, as representing all things of worship

from the good of faith. These things were represented by going into the tent of meeting, because by coming near to the altar were represented all things of worship from the good of love. There are two essentials of Divine worship, the good of faith and the good of love. Worship is Divine, whether it be from the former good, or from the latter. The good of faith is the good of charity toward the neighbor; and the good of love is the good of love to the Lord. These goods differ from each other as do the spiritual and the celestial, for the nature of which difference see the passages cited above (n. 9277). Worship from the good of faith, or from the good of charity toward the neighbor, was represented by the ministration of Aaron and his sons in the tent of meeting, in which there was daily ministration, since by the tent was represented the heaven where spiritual good reigns; but worship from celestial good, which is the good of love to the Lord, was represented by the ministration of Aaron and his sons at the altar (n. 9963, 9964, 10001, 10025).

10243. *They shall wash with waters.* That this signifies purification by the truths of faith, is evident from the signification of washing, as purification from evils and falsities — see above (n. 10237); and from the signification of waters, as the truths of faith — see also above (n. 10238). He who does not know what is signified by washing, and what by feet and hands, cannot know what these words involve in John: *Jesus poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the linen towel wherewith He was girded. So He cometh to Simon Peter; and Peter saith unto Him, Dost Thou wash my feet? Jesus answered, What I do thou knowest not now, but thou shalt know hereafter: Peter saith unto Him, Thou shalt never wash my feet: Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that hath been bathed, needeth*

not save to be washed as to his feet, but is wholly clean (xiii. 5–10). Who can know what is involved in what the Lord said, What I do, thou knowest not now, but thou shalt know hereafter? and, if I wash thee not, thou hast no part with Me? and, he who hath been bathed, needeth not save to be washed as to his feet, but is wholly clean? That the 2
subject is here purification from evils and falsities, cannot be known but from the internal sense, from which it is plain that by washing is meant purification from evils and falsities; by the water in the basin, the truth of faith in the natural; by the linen towel, with which the Lord was girded and with which He wiped, the Divine truth proceeding from Him; by the feet, the natural of man; by washing the head, hands, and feet, regeneration, and so by him who hath been bathed. Thus by washing the feet is meant to purify the natural of man, for unless this is purified and cleansed with man while he lives in the world, it cannot afterward be purified to eternity. For such as the natural of man is when he dies, such it remains, since it is not afterward amended, because it is that plane into which the interiors, which are spiritual, flow, it being their receptacle; therefore when it is perverted, the interiors when they flow in, are perverted into its form. It is as when the eye is injured, or any other organ of sense, or member of the body, then the interiors feel and act through the organ or member no otherwise than according to reception there. That 3
for this reason man cannot be purified to eternity if he be not purified as to his natural in the world, is meant by the Lord's words, What I do thou knowest not now, but thou shalt know hereafter; that he who is regenerated is not to be purified except as to the natural, is meant by these words, he that hath been bathed needeth not save to be washed as to his feet, and is wholly clean; and that all purification is effected by the Lord alone, by these words, If I wash thee not, thou hast no part with Me; and that this is effected by the Divine truth which proceeds from the Lord

is signified by His wiping with a linen towel, with which He was girded. That a linen cloth is truth from the Divine, see above (n. 7601); thus the linen cloth with which the Lord was girded is Divine truth from Him. It may further be seen above that water is the truth of faith (n. 10238); that a basin or laver in which is water is the natural (see n. 10235); that the washing of the head, hands, and feet, or the whole body, is regeneration (n. 10239); and the feet the natural of man (n. 10241). From this it may again be evident that the Lord spake by correspondences, thus from the internal sense, because from heaven in which that sense is; and therefore unless the Word of the Lord be understood as to that sense, it is understood but little.

10244. *That they die not.* That this signifies lest the representative perish, is evident from the signification of dying, when said of the ministration of Aaron and of his sons, as the cessation of representatives, and hence of conjunction with heaven (see n. 9928). The case is this: conjunction with heaven and through heaven with the Lord in the church established with that nation, was solely by representatives, that is, by externals which represented internals; therefore as soon as they did not minister according to the prescribed rituals, the representative perished, and with it conjunction with heaven. And when conjunction with heaven perished, they had no protection against hell; hence the death of the sons of Aaron, Nadab and Abihu, for they put incense upon strange fire (Lev. x. 1, 2), by which was represented worship from other love than that of the Lord, hence their separation from heaven and extinction. The like would have happened if Aaron or his sons had come near to minister unwashed; for thus they would have represented worship not from heaven, but profane, which is from hell. Hence it is plain that by dying, when said of the ministration of Aaron and of his sons, is signified the extinction of representatives and thence of conjunction with the heavens.

10245. *Or when they come near to the altar to minister, to offer an offering made by fire unto Jehovah.* That this signifies worship from the good of love, is evident from the signification of coming near to the altar to minister, as representing the Lord as to the good of love (see n. 9964); and from the signification of an offering made by fire unto Jehovah, as worship from the love of the Lord. For by offering by fire, or sacrificing, is signified worship (n. 6905, 8936), and by an offering made by fire unto Jehovah is signified what is from the Divine love of the Lord (n. 10055). How this is, may be seen just above (n. 10241).

10246. *And they shall wash their hands and their feet.* That this signifies the purification of the interiors and exteriors of man, is evident from what was shown above (see n. 10239, 10240), where are like words.

10247. *That they die not* signifies lest the representation perish (as above, n. 10243).

10248. *And it shall be a statute for ever* to them.* That this signifies eternal law of order, is evident from the signification of a statute, as a law of order (see n. 7884, 7995, 8537); and from the signification of for ever, as what is eternal. That for an age or for ever signifies what is eternal, is because by an age is meant duration even to the end; and by that duration in the internal sense is signified what is eternal; the term also by which an age or for ever is here expressed in the original signifies eternity. An age is what is eternal because an age in the Word, when spoken of the church, signifies its duration even to the end; hence when spoken of heaven, where there is no end, and of the Lord, it signifies what is eternal. This is predicated in general of every church, but especially of the celestial church. Moreover an age also signifies the world and life there, and like-

*The Latin word here and in other passages quoted in this number is *saeculum*, an age, or indefinitely long time. The common rendering, for ever, is in accord with the internal sense, but in following the Latin here it will be neccssary to use the more literal "age."

2 wise life thereafter to eternity. As to the first meaning, that an age, when spoken of the church, signifies its duration even to the end, it is evident from the following passages: *The disciples said unto Jesus, Tell us . . . what shall be the sign of Thy coming, and of the consummation of the age?* (Matt. xxiv. 3.) By the consummation of the age is signified the last time of the church, thus its end, when there is no longer any faith because no charity. That this is the consummation of the age, consequently that an age is the duration of the church even to its end, may be evident from all that was said by the Lord in that chapter, which may be seen unfolded before the chapters of Genesis (xxvi.–xl.). The like is signified elsewhere by an age and its consummation in the same Gospel: *The harvest is the consummation of the age* (xiii. 39, 40, 49); also: *I am with you all the days even unto the consummation of the age* (xxviii. 20). By age also there is meant the duration of
3 the church from beginning to end. And in Ezekiel: *They shall dwell upon the land . . . they and their sons, and their sons' sons even to an age; David shall be their prince for an age. . . . My sanctuary shall be in the midst of them for an age* (xxxvii. 25, 28). These things are said of Israel by whom in the internal sense is meant the spiritual church; by the land on which they shall dwell is also signified the church; by the sanctuary, the all of the church; and by David, the Lord; from which it is plain that by to an age, is signified even to the end. That Israel in the Word is the spiritual church, see the passages cited above (n. 9340); also that the land is the church (n. 9325); that the sanctuary is the all of the church, and is said of the good and truth of the spiritual church (n. 8330, 9479); and that
4 David is the Lord (n. 1888, 9954). In David: *Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from age to age, Thou art God* (Ps. xc. 2); by the mountains having been brought forth, by the earth formed, and by the world, is not meant

the creation of the world, but the establishment of the church; for mountains in the Word signify celestial love, thus the church in which that love is; the earth also and the world signify the church; hence from age to age signifies from the establishment of churches to their ends; for churches succeed one another, since when one is finished or brought to destruction, another is established. That a mountain is celestial love, consequently the church which is in that love, see above (n. 795, 796, 4210, 6435, 8758); and that land is the church specifically and the world is the church generally, see the passages cited (n. 9325). *Secondly*, that an age, when spoken of heaven where there is no end, and of the Lord, signifies what is internal, is evident from the following passages: *Jehovah is King for an age, and for ever* (Ps. x. 16; also Exod. xv. 18). Again: *Thy kingdom is a kingdom of all ages; and Thy dominion is to every generation and generation* (Ps. cxlv. 13). In Jeremiah: *The living God, the King of an age* (x. 10). In Daniel: *His dominion is the dominion of an age, which shall not pass away. . . . Afterward the saints of the Most High shall receive the kingdom, and shall establish the kingdom even to an age, and even to ages of ages* (vii. 14, 18, 27). In Matthew: *Thine is the kingdom, and the power, and the glory, unto ages* (vi. 13). In Luke: *God shall give unto Him the throne of David: and He shall reign over the house of Jacob for ages* (i. 32, 33). In the Apocalypse: *To Jesus Christ be glory and strength unto ages of ages* (i. 6). And again: *Behold, I am alive unto ages of ages* (i. 18). And again: *To the Lamb be blessing and honor and glory and strength unto ages of ages. . . . The twenty-four elders worshipped Him that liveth unto ages of ages* (v. 13, 14; x. 6; xi. 15). In Isaiah: *My salvation shall be for an age, and My justice for generation of generations* (li. 6, 8). Again: *The angel of His presence . . . carried them all the days of an age* (lxiii. 9). In Daniel: *Many of them that sleep shall awake to the life of an age* (xii. 2). In John: *If any one*

shall eat of this bread, he shall live for an age (vi. 51, 58). Again: *I give unto them eternal life; and they shall not perish for an age* (x. 28). And in David: *Lead me in the way of an age* (Ps. cxxxix. 24). Again: *He hath stablished them forever and for an age, He hath made a decree which*
7 *shall not pass away* (Ps. cxlviii. 6). In these passages an age signifies what is eternal, since it is said of the Lord and of His kingdom and of heaven and of the life there, whereof there is no end; ages of ages are not eternities of eternities, but are what is eternal; and the expression is used in respect to churches on earth of which one succeeds another. From the Word it is plain that the church on our earth has been four times established, of which the first was the Most Ancient which was before the flood, the second the Ancient which was after the flood, the third the Israelitish and Jewish, and lastly the Christian: the period of each from beginning to end is an age; after this latter also a new one will begin. These successions of churches are meant by ages of ages. That an age is the duration of a church even
8 to the end, was shown above. *Thirdly*, that an age is predicated in general of every church, but in particular of the celestial church, is evident from the following passages — in Amos: *I will set up the tent of David that is fallen . . . and will build as in the days of an age* (ix. 11) — where by the days of an age is meant the time when the Most Ancient Church was, which was celestial. And in Micah: *Bethlehem Ephrathah . . . out of thee shall He come forth unto Me who shall be Ruler in Israel, whose goings forth are from of old, from the days of an age* (v. 2) — where the sense is the same. And in Moses: *Remember thou the days of an age, understand ye the years of generation and generation* (Deut. xxxii. 7). Here the days of an age are the time of the Most Ancient Church, which was celestial; and the years of generation and generation are
9 the time of the Ancient Church which was spiritual. In Isaiah: *Awake, awake, put on strength, O arm of Jehovah;*

awake as in the days of old time, of the generation of ages (li. 8, 9). As in the days of the generation of ages is as in the state of love and faith in the Ancient Churches derived from the Most Ancient. And in David: *I have considered the days of old, the years of ages* (Ps. lxxvii. 5) — where the sense is the same. In Isaiah: *Remember the former things from an age* (xlvi. 9). In Malachi: *Then shall the bread offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of an age, and as in ancient years* (iii. 4). And in Joel: *Judah shall abide for an age, and* 10
Jerusalem from generation to generation (iii. 20) — where by Judah is signified the celestial church, concerning which it is therefore said, as in the days of an age, and for an age; and by Jerusalem is signified the spiritual church, of which it is said, as in ancient days and from generation to generation. That Judah is the celestial church, see above (n. 3654, 3881, 6363, 8770); and Jerusalem the spiritual church (n. 402, 3654). *Fourthly*, that an age signifies the 11
world and life there, is evident in Matthew: *He that was sown among the thorns, this is he that heareth the word, and the care of this age and the deceitfulness of riches choke the word* (xiii. 22); and in Luke: *The sons of this age are wiser than the sons of the light* (xvi. 8). Again: *The sons of this age marry and are given in marriage* (xx. 34). And in David: *The wicked and those secure of the age increase in riches* (Ps. lxxiii. 12). *Fifthly*, that an age signifies 11
the life after death to eternity, is manifest from Mark: *He shall receive a hundredfold now in this time, and in the age to come eternal life* (x. 30); and in Ezekiel: *When I shall bring thee down with them that descend into the pit, to the people of an age* (xxvi. 20; and in other passages, as Luke xviii. 9, 30; xx. 35: Isa. xxxiv. 10, 17: Apoc. xiv. 11; xx. 10; xxii. 5).

10249. *To him and to his seed, throughout their generations.* That this signifies all who receive the things which proceed from the Lord, thus who are regenerated by Him, is

evident from the representation of Aaron, as the Lord as to Divine good (see n. 9806, 9946) ; from the signification of seed, as those who are born of the Lord, thus who are being regenerated, for they who are being regenerated are said to be born of God, and also His sons. But in the sense abstracted from persons by the seed of Aaron are signified the things which proceed from the Lord, thus by which man is regenerated, which are the goods of love and the truths of faith. The signification is further evident from that of generations, as the goods and truths which proceed from the former as from their parents, and their derivations ; for by generations in the Word in the internal sense are understood spiritual generations, which are of love and faith — see what
2 is cited above (n. 10204). As the Lord is meant by Aaron in the representative sense, therefore by the seed of Aaron are in particular meant those who are in the Lord's celestial kingdom, and by generations those who are in His spiritual kingdom ; for the goods and truths of love and faith in the heavens are born and proceed thus from the Lord. That by seed, those born, and generations, are meant those who are in love and faith to the Lord, and in the abstract sense the goods of love and the truths of faith, is evident from many passages in the Word, of which it is allowed to adduce only the following : *I will bring thy seed from the east and gather thee from the west* (Isa. xliii. 5). This is said of Jacob and Israel, by whom in the internal sense is meant the church external and internal, the seed of which
3 is the truth of faith and the good of charity. Again : *I will pour My spirit upon thy seed, and My blessing upon thine offspring* (xliv. 3). Upon seed and upon offspring is upon those who are of the church, thus upon the things that are of the church, which are goods and truths, or charity and faith, for these constitute the church with man. Again : *In Jehovah shall all the seed of Israel glory* (xlv. 25) — where the sense is the same. Again : *If He shall make His soul an offering for sin, He shall see His seed* (liii. 10) — speak-

ing of the Lord, Whose seed they are called who are born of Him, thus who are regenerated. Again: *To the right hand and to the left thou shalt break forth, and thy seed shall inherit the nations* (liv. 3) — where the meaning is similar. And in Jeremiah: *Behold the days are coming,* 4 *that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast* (xxxi. 27). These words are not to be understood unless it be known what is signified by the house of Israel and the house of Judah, also by the seed of man and the seed of beast. They who do not think beyond the sense of the letter will believe the sense to be that man and beast are to be multiplied in Israel and Judah, but this sense involves nothing of the holy of the church. In truth by the house of Israel is there meant the spiritual church, and by the house of Judah the celestial church; the seed of man is the internal good of these churches, and the seed of beast is their external good — that a beast is affection for good, see the passages cited above (n. 9280); and that when mention is made of man and beast, it is what is internal and what is external (n. 7523). Again: *As the host of the heavens shall* 5 *not be numbered, and the sand of the sea is not measured, so will I multiply the seed of David* (xxxiii. 22). And in David: *I have made a covenant with My chosen, I have sworn unto David . . . thy seed will I establish for an age, and build up thy throne to generation and generation* (Ps. lxxxix. 3, 4). By the seed of David is not meant the posterity of David as a father, for this was not so much multiplied, nor of so much importance that it should be multiplied as the army of the heavens and as the sand of the sea; but by David in this passage, as also in other places, is meant the Lord as to Divine truth, thus by his seed they who are regenerated or born of the Lord, and in the abstract sense the things which they have from the Lord, namely, the truths of faith and the goods of charity — that David is the Lord, see above (n. 1888, 9954). And 6

again: *A seed that shall serve Jehovah shall be counted unto the Lord for a generation* (Ps. xxii. 30). And in Isaiah: *Their seed shall be known among the nations and their offspring among the people* (lxi. 9) — where seed stands for those who are regenerated, thus those who are of the church and in whom the church is, thus in a sense abstracted from persons those things which make a regenerate person, or which make the church with man, which are faith and charity from the Lord. And in the Apocalypse: *The dragon was wroth with the woman, and went away to make war with the remnant of her seed, that keep the commandments of God and have the testimony of Jesus Christ* (xii. 17); by the dragon are meant those who will attempt to destroy the church of the Lord hereafter to be established; by the woman is meant that church; and by those who are of her seed are meant those who are in love and faith to the Lord from the Lord. But seed in the opposite sense signifies those who are against the things of the church, thus who are in evil and the falsities thence, and in the abstract sense evils and falsities — as in Isaiah: *Woe to the sinful nation . . . a seed of evil doers* (i. 4). Again: *Sons of the sorceress, seed of the adulterer . . . are ye not born of transgression, the seed of a falsehood?* (lvii. 3, 4.) And again: *The seed of evil-doers shall not be named for ever* (xiv. 20).

10250. Verses 22–33. *And Jehovah spake unto Moses, saying, And thou shalt take to thyself chief spices, best myrrh five hundred, and fragrant cinnamon half so much, two hundred and fifty, and fragrant calamus two hundred and fifty, and cassia five hundred, in the shekel of holiness; and oil of olive a hin. And thou shalt make it an oil of anointing of holiness, an ointment of ointment the work of a perfumer, it shall be the oil of anointing of holiness. And thou shalt anoint with it the tent of meeting and the ark of the Testimony, and the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, and*

the altar of burnt offering, with all the vessels thereof, and the laver and its base. And thou shalt hallow them, and they shall be holy of holies, whosoever toucheth them shall make himself holy. And thou shalt anoint Aaron and his sons. and shalt hallow them to perform the priest's office unto Me. And thou shalt speak unto the sons of Israel, saying, This shall be a holy anointing oil unto Me throughout your generations. Upon the flesh of man shall it not be poured; and in its composition ye shall not make any like it; it is holy, it shall be holy unto you. The man who shall make ointment like it, and who shall put of it upon a stranger, he shall be cut off from his people. "And Jehovah spake unto Moses, saying" signifies another perception from enlightenment through the Word by the Lord; "And thou shalt take to thyself chief spices" signifies from the Word truths with goods which are perceived as grateful; "best myrrh" signifies perception of sensual truth; "five hundred" signifies full; "and fragrant cinnamon" signifies perception and affection for natural truth; "half so much, two hundred and fifty" signifies corresponding quantity; "and fragrant calamus" signifies perception and affection for interior truth; "two hundred and fifty" signifies corresponding quantity and quality; "and cassia" signifies truth still more interior from good; "five hundred" signifies full; "in the shekel of holiness" signifies the estimation of truth and good; "and oil of olive" signifies Divine celestial good of the Lord; "a hin" signifies the quantity for conjunction. "And thou shalt make it an oil of anointing of holiness" signifies a representative of the Divine good of the Divine love of the Lord; "an ointment of ointment" signifies in all things and each of His Human; "the work of a perfumer" signifies from the influx and operation of the Divine Itself which was in the Lord from conception; "it shall be the oil of anointing of holiness" signifies a representative of the Lord as to the Divine Human. "And thou shalt anoint with it the tent of meeting" signifies to

represent the Divine of the Lord in the heavens; "and the ark of the Testimony" signifies in the celestial good which is of the inmost heaven; "and the table and all the vessels thereof" signifies in spiritual good from the celestial, which is of the second heaven, and in ministering goods and truths; "and the candlestick and the vessels thereof" signifies in spiritual truth, which is of the second heaven, and in ministering truths; "and the altar of incense" signifies in all things of worship from those goods and truths; "and the altar of burnt offering" signifies to represent the Divine Human of the Lord and the worship of Him in general; "with all the vessels thereof" signifies Divine goods and Divine truths; "and the laver and its base" signifies all things of purification from evils and falsities and regeneration by the Lord. "And thou shalt hallow them, and they shall be holy of holies" signifies thereby the influx and presence of the Lord in the worship of the representative church; "whosoever toucheth them shall make himself holy" signifies communication with all who receive in love and faith. "And thou shalt anoint Aaron and his sons" signifies inauguration to represent the Lord in each kingdom; "and shalt hallow them to perform the priest's office unto Me" signifies to represent the Lord as to all the work of salvation. "And thou shalt speak unto the sons of Israel, saying" signifies instruction to those who are of the church; "This shall be a holy anointing oil unto Me" signifies a representative of the Lord as to the Divine Human; "throughout your generations" signifies in all things of the church. "Upon the flesh of man shall it not be poured" signifies no communication with the proprium of man; "and in its composition ye shall not make any like it" signifies no imitation from the art of man; "it is holy, it shall be holy unto you" signifies because it is the Divine of the Lord. "The man who shall make ointment like it" signifies imitation of what is Divine from art; "and who shall put of it upon a stranger" signifies con-

junction with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil; "he shall be cut off from his people" signifies separation and spiritual death.

10250½. *And Jehovah spake unto Moses, saying.* That this signifies another perception from enlightenment through the Word by the Lord, is evident from what was explained above (n. 10215), where are like words. That another perception is meant, is because when anything new is revealed and commanded, this is the form of expression (see n. 10234).

10251. *And thou shalt take to thyself chief spices.* That this signifies from the Word truths with goods which are perceived as grateful, is evident from the signification of spices, as truths conjoined to goods, which are grateful (n. 10199). That those perceived as grateful are meant is because odor signifies perception; and hence an aromatic odor, perception as grateful. That odor signifies what is perceived, see above (n. 3577, 4624–4634, 4748, 10054). Truths conjoined to goods from the Word are meant because this is said to Moses, for it is said, do thou take to thyself spices, and by Moses is represented the Lord as to the Word (n. 9372); moreover it is the Word from which all truths of the church are, since the Word is Divine truth itself sent down from heaven by the Lord.

10252. *Best myrrh.* That this signifies perception of sensual truth, is evident from the signification of fragrant myrrh, as perception of sensual truth; for its odor is what is perceived of it—as just above—and myrrh is sensual truth. In what now follows the subject is the oil of anointing, by which is signified celestial good, which is the Divine good of the Divine love of the Lord in the inmost heaven; its quality is described by the fragrant things of which it was compounded, which were best myrrh, fragrant cinnamon, fragrant calamus, cassia, and oil of olive, by which are signified celestial truths and goods in their order, namely, from last to first, or from outmost to inmost; the

last or outmost are signified by myrrh. That celestial good or good of the inmost heaven is thus described, is because that good exists by those truths which are signi-
2 fied and also subsists by them. But as this is a subject of deeper than ordinary investigation, it may be further explained. In order that celestial good, which is inmost good, may be born with man, which is effected through regeneration by the Lord, truths must be acquired from the Word, or from the doctrine of the church which is from the Word. These truths first have their seat in the memory of the natural or external man; thence they are called forth into the internal man by the Lord, as is done when man lives according to them; and the more man is affected by them or loves them, the higher they are lifted or the more interiorly by the Lord, and become there celestial
3 good. Celestial good is the good of the love of doing truths from the Word for the sake of good, thus for the sake of the Lord; for the Lord is the source of good, thus is good, and this is the generation of that good. Thus it is plain that this good exists by truths from the Word, first in the most external or sensual man, next by their elevation into the internal, and lastly into the very inmost, where they become celestial good. And because that good thus exists by truths in their order, so afterward it subsists in like order by the same truths, for subsistence is perpetual existence. And when it so subsists, as it had existed, it is complete, for then superiors subsist, rest, and repose themselves in order upon inferiors, as upon their planes, and upon outmosts or lasts, which are truths of sensual
4 knowledge, as upon their foundation. These truths are described in the Apocalypse by the precious stones forming the foundation of the wall of the holy Jerusalem descending out of heaven (xxi. 19, 20). By precious stones are signified truths Divine received in good (n. 9476, 9863, 9873, 9905). That fragrant myrrh is sensual truth, is evident also in David: *Thou hast loved justice . . . therefore God,*

Thy God, hath anointed Thee with the oil of gladness above Thy fellows; with myrrh, aloes, and cassia all Thy garments (Ps. xlv. 8, 9). This is said of the Lord, Who alone is the anointed of Jehovah, since the Divine good of the Divine love, which is signified by the oil of anointing, was in Him (n. 9954). By His garments which are said to be anointed with myrrh, aloes, and cassia, are signified Divine truths from His Divine good in the natural (n. 5954, 9212, 9216, 9814); thus by myrrh Divine truth in the sensual, because it is named in the first place. And in Matthew: 5
The wise men from the east . . . opening their treasures offered unto Him [the Lord, the young child] *gifts, gold, frankincense, and myrrh* (ii. 11). Gold in this passage is good, frankincense is internal truth, and myrrh is external truth, both from good. That gold is here named in the first place is because gold signifies good, which is inmost; in the second place frankincense, because it signifies internal truth from good; and myrrh is named in the third or last place because it signifies external truth from good — that gold means good, see citations above (n. 9874, 9881); and that frankincense is internal truth from good will be seen in what follows (verse 34). The reason why the wise 6
men from the east offered those things to the Lord then born, was, that they might signify His Divine in the Human; for they knew what gold signified, what frankincense, and what myrrh, because they were in the knowledge of correspondences and representations. This was the principal knowledge of those times among Arabians, Ethiopians, and others in the east, and therefore also in the Word by Arabia, Ethiopia, and by the sons of the east in the internal sense are meant those who are in the knowledge of heavenly things (n. 1171, 3240, 3242, 3762). But that knowledge in time perished, since, when the good of life ceased, it was turned into magic; and it was first obliterated with the Israelitish nation, and afterward with the rest; and at this day to such a degree that it is not

even known to exist—in the Christian world to such a degree that if it were said that all things of the Word in the sense of the letter from correspondence signify heavenly things, and that hence is its internal sense, no one would
7 know what was meant. Because myrrh signified truth the most external, which is sensual truth, and its perception, therefore the bodies of the dead were formerly anointed with myrrh and aloes, by which anointing was signified the preservation of all truths and goods with man, and also their resurrection. For this reason such a substance was applied as signified the outmost of life with man, which outmost or last is called sensual life. That the body of the Lord was anointed with such, and wound with a linen cloth, and that this was the custom of the Jews, may be seen in John (xix. 39, 40: Luke xxiii. 53, 56). But it is to be known that what is said of the Lord Himself in the Word is to be understood in a supereminent sense, therefore those things there signify His Divine life in the sensual, which is the life proper to the body, and also its resurrection. That the Lord rose again with the whole body which He had in the world, otherwise than other men, is known, for He left nothing in the sepulchre; therefore also He said to the disciples, who supposed that they saw a spirit when they saw the Lord, *Why are ye troubled? . . . behold My hands and My feet . . . handle Me and see; for a spirit hath not flesh and bones as ye see Me have* (Luke xxiv. 38, 39).

10253. *Five hundred.* That this signifies full, is evident from the signification of the number five hundred, as what is full. Five hundred is what is full, because this number is compounded of five twice multiplied by ten, or five times a hundred; and by five is signified much, likewise by ten and by a hundred, hence by five hundred is signified what is full—that by five is signified much, see above (n. 5708, 5956, 9102); so by ten (n. 3107, 4638); also a hundred (n. 4400, 6582, 6594); and that all numbers in

the Word are significant, see the passages cited above (n. 9488) ; and that compound numbers signify the same as the simple from which they arise by multiplication (n. 5291, 5335, 5708, 7973). That numbers signify things is clearly 2
evident in Ezekiel, where the house of God, with all within and without it, and also the new earth, are measured, and described by numbers of measure (chapters xl.–xlviii.) ; and by the new earth is there meant the church, and by the house of God the holy of it ; so in the Apocalypse, where also the New Jerusalem is described by numbers of measure, by which also is meant a new church. If numbers had not signified things, all those measurements would have been of no account. That five hundred signifies the 3
whole from one end to the other, thus what is full, is evident from the above chapters in Ezekiel : *He measured the house round about*, [or the temple,] *on the east five hundred reeds round about; on the north five hundred reeds round about; on the south five hundred reeds ; and on the quarter of the sea* [the west] *five hundred reeds. Its walls round about, the length five hundred reeds, and the breadth five hundred reeds, to make a separation between that which was holy and that which was profane* (xlii. 15–20) ; from which words it is plain that five hundred is the whole in the complex, or everything holy from one end to the other, thus what is full, for it is said that the wall, which was of that length and breadth in a square, distinguished between what was holy and what was profane. That five 4
hundred signifies much, and its tenth part or fifty somewhat in comparison, is evident from the Lord's words to Simon in Luke : *Jesus said . . . a certain lender had two debtors : the one owed five hundred pence, and the other fifty. When they had nothing to pay, he forgave them both. Which of them therefore will love him most? Simon answered, He to whom he forgave most. . . . Jesus said, Wherefore her many sins are forgiven, for she loved much ; but to whom little is forgiven, the same loveth little* (vii. 41 to the end).

The Lord applied those numbers because they signified much and something; for He spoke from the Divine, thus by significatives according to correspondences; and also in other places, as when He spoke of the virgins, whom He called ten, and five of them wise and five foolish. He called them ten because by that number are signified all, that is, who are of the church; and five because by that number is signified some part (n. 4637, 4638).

10254. *And fragrant cinnamon.* That this signifies perception and affection for natural truth, is evident from the signification of fragrant cinnamon, as perception and affection for natural truth, which truth is the interior truth of the external of man; for with man there is sensual life and natural life, both of the external man; but the sensual life is exterior, deriving its truths from the objects which are on earth and in the body, and the natural life is interior, deriving its truths from the causes of those objects. The life of the internal man in like manner is exterior and interior. The exterior derives its truths from those things which are in the outmosts of heaven, but the interior from those which are in the interiors of heaven; these latter truths are signified by the fragrant things which follow.

2 By fragrant cinnamon is signified perception and affection for truth, because by what is aromatic or fragrant is signified perception that is grateful. Such perception is from affection which is of love, for what is grateful in perception is from no other source. That all odors signify perception, see above (n. 3577, 4626, 4748); and grateful odors signify the perception of truth from good (n. 1514, 1517–1519, 4628, 10054), thus from affection which is of love; and the spheres of perception are turned into odors

3 with spirits and angels (n. 4626). Moreover it is to be known that all those sweet spices from which the oil of anointing was prepared, belonged to the celestial class, that is, to those things which are of the celestial kingdom; whereas the spices, of which the incense was compounded,

belonged to the spiritual class, that is, to those things which are of the spiritual kingdom; therefore also in the original, the spices of which the oil of anointing was composed, are from another derivation than the spices of which the incense was composed; for there are in the Word terms peculiarly used to express those things which are of the celestial kingdom, and others peculiarly used to express those of the spiritual kingdom; and still others which are common to both. But in order that it may be known what those terms are, it must first be known that heaven is divided into two kingdoms, likewise the church; and that in the celestial kingdom the essential is the good of love to the Lord, but in the spiritual kingdom the good of charity toward the neighbor—what the difference between them is, see the numbers cited above (n. 9277). That the spice which is here named signifies the perception and affection for celestial truth, is evident in Isaiah: *Instead of sweet spices there shall be rottenness; and instead of a girdle a rent; and instead of well-set hair baldness* (iii. 24). The daughters of Zion are here described, by whom is signified the celestial church, in this case perverted; therefore its spices are expressed by the same term as in this verse; and by rottenness in their place is signified that in the place of perception and affection for truth from good, and life thence, shall be perception and affection for falsity from evil, in which is nothing of life. And in Ezekiel: *The traders of Sheba and Raamah, they were thy traders in the chief of every spice, and in every precious stone and gold* (xxvii. 22). This was said of Tyre, by which are signified knowledges of good and truth in the church; and by Sheba and Raamah are signified those who are in knowledges of celestial things. So where the queen of Sheba is mentioned in the First Book of the Kings: *The queen of Sheba gave to Solomon a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance*

4 5 6

of spices as these (x. 10). That Sheba especially represents those who are in the knowledges of celestial things, may be seen above (n. 1171, 3240). From which it is plain that these spices from which the oil of anointing was prepared, signify perception and affection for truth such as they have who are in the celestial kingdom of the
7 Lord. The reason why the sweet spices with which the anointing oil was prepared, which were noble myrrh, fragrant cinnamon, fragrant calamus, and cassia, belong to the celestial class, that is, to those things which are of the celestial kingdom of the Lord, is, that the oil of anointing signified the Divine good of the Divine love in the Lord, which in heaven is His Divine celestial—that the oil of anointing has this signification, see above (n. 9954, 10019).

10255. *Half so much, two hundred and fifty.* That this signifies corresponding quantity, is evident from the signification of a number, the half of a foregoing, as something, and as much as is sufficient, or as much as is for use, thus also as much as corresponds. Hence it is that two hundred and fifty, because it is half of the previous number, five hundred, signifies corresponding quantity. How the case is, may be evident from examples. Let ten be an example: when this number signifies all, then the half of it or five signifies some; when ten signifies what is full, then five signifies as much as is sufficient; but when ten signifies much, five signifies somewhat, and so on: so also with other numbers when they are halved. That five signifies some, also somewhat, and likewise as much as is sufficient, and as much as is for use, see above (n. 4638, 5708, 5956, 9102, 9689), thus with variety according as the number ten signifies all, what is full, or much. It is similar with the signification of fifty in respect to a hundred, and of two hundred and fifty in respect to five hundred; it does not matter whether a number is greater or less, since the greater numbers have a like signification with the less from which they are composed (n. 5335, 5708, 7973),

and numbers in the Word signify things — see the passages cited above (n. 9488, 10127). From this it may be evident that the present number, which is half of the previous one, does not signify half the perception of interior truth in respect to the perception of exterior truth, but a corresponding quantity. For things in the heavens are not measured and numbered as on earth, since in the heavens there are not spaces, nor times, but instead thereof states, which are perceived as to quality and quantity without regard to any numbering. For numbering and measurement involve such things as are of space and time, thus which are proper to nature in outmosts.

10256. *And fragrant calamus.* That this signifies perception and affection for interior truth, is evident from the signification of fragrant calamus, as perception and affection for interior truth, for calamus is that truth, and fragrancy is perception and affection thereof. That calamus is truth, will be seen below, and that fragrancy is perception and affection thereof, see just above (n. 10254). By 2
interior truth is here meant the truth of the internal man which is exterior there, according to what was said above (n. 10254), namely, that in the external man there is an interior and exterior, and so also in the internal; hence four sweet spices were used for preparing the oil of anointing, namely, noble myrrh, fragrant cinnamon, fragrant calamus, and cassia; and by noble myrrh is signified perception of exterior truth in the external man, which is sensual truth; by fragrant cinnamon interior truth there, which is natural truth; by fragrant calamus exterior truth in the internal man, and by cassia interior truth there; and by oil of olive good itself from which are the affections and perceptions of those truths. That calamus is interior truth may be evi- 3
dent from the passages in the Word where it is mentioned; yet there it is not called fragrant calamus, but only calamus, and sweet or good calamus — as in Isaiah: *Thou hast not called upon Me, O Jacob . . . thou hast bought Me no*

sweet calamus with silver, neither hast thou filled Me with the fat of thy sacrifices (xliii. 22, 24). And in Ezekiel: *Dan and Javan furnished yarn in thy fairs; bright iron, cassia, and calamus were in thy merchandise* (xxvii. 19). And in Jeremiah: *To what purpose cometh to Me frankincense from Sheba, and the sweet calamus from a far country?* (vi. 20.) That in these passages by calamus is meant
4 something of the church and worship there is plain; for otherwise to what purpose would it be that they should buy for Jehovah calamus with silver? and that sweet calamus should come to Him from a far country? And as something of the church and its worship is signified, it follows that it is truth or good, since all things of the church and of worship have reference to these; but what truth or good is signified, celestial or spiritual, of the external or the internal man, is evident from the internal sense of the above passages examined in its series: that it is interior truth is plain.

10257. *Two hundred and fifty.* That this signifies corresponding quantity and quality, is evident from what was shown just above (n. 10255).

10258. *And cassia.* That this signifies interior truth from good, is evident from the signification of cassia, as interior truth of the internal man. That cassia has this signification, is plain from what has been said and shown above; for heavenly things follow in order from outmost to inmost, and therefore it is inmost truth which is signified by cassia, for it is fourth in order. Cassia is truth from good because inmost truth proceeds immediately from good, and jointly acts with good in lower planes; as takes place when the intellectual acts altogether as one with the will, so that it is not distinguished whether the act is from the one or from the other. Heavenly things also, the more interior they are the more perfect they are, for all perfection increases toward interiors, and all perfection is from good,
2 that is, by good from the Lord. Cassia is mentioned among

those things which signify what is heavenly in Ezekiel: *Dan and Javan furnished yarn in thy fairs; bright iron, cassia, and calamus were in thy merchandise* (xxvii. 19). The subject is there Tyre, by which are signified knowledges of truth and good in the church (see n. 1201); and by Dan and Javan those who are in knowledges of heavenly things, bright iron is outmost heavenly truth, and cassia is inmost truth. Cassia of this kind is not mentioned in other pas- 3
sages in the Word, but in David is mentioned kesia and other species of cassia: *God, thy God, hath anointed thee, all thy garments with the oil of gladness, with myrrh, aloes, cassia* [*kesia*] (Ps. xlv. 8, 9). The subject in this Psalm throughout is the Lord, and indeed the glorification of His Human. He who does not know the internal sense of the Word cannot know what is signified by anointing all garments with myrrh, aloes, and cassia, where the Lord is referred to. That garments are not meant, is plain, nor 4
myrrh, aloes, and cassia with which they were anointed, but Divine truths from Divine good, which the Lord put on as to His Human. For anointing was nothing else than a representative of the Divine good in the Divine Human of the Lord, hence by myrrh, aloes, and cassia are signified Divine truths in their order proceeding from the Divine good which was in Him; hence also by garments is signified His Divine Human. For whether we speak of the Divine Human of the Lord, or of the Divine truth, it is the same, inasmuch as the Lord when He was in the world was Divine truth itself, and when He went out of the world, He made Himself Divine good, from which is Divine truth — see the numbers cited above (n. 9199, 9315). That also in the Word is called a garment which covers something else, whatever it be. The like is signified by the Lord's garments in Isaiah (lxiii. 2, 3), and also other places: that garments signify truth clothing good, may be seen above (n. 2576, 4545, 4763, 5248, 5319, 5954, 9093, 9212, 9216, 9952). Thus it is now plain that by kesia, above men-

tioned, which is a species of cassia, is signified the Divine truth which immediately proceeds from the Divine good, which truth is inmost truth.

10259. *Five hundred.* That this signifies full, is evident from what was shown above (n. 10253). The reason why five hundred in the shekel of holiness were taken of myrrh, and five hundred of cassia, but only two hundred and fifty of fragrant cinnamon, and of fragrant calamus, was, that myrrh signified sensual truth which is truth last in order, and cassia truth that immediately proceeds from good, which is inmost truth; whereas fragrant cinnamon and fragrant calamus signified interior truths, which are middle; and of the last and inmost there must be what is full, but of the middle corresponding quantity, for mediates must be in correspondence or proportion with what is first and what is last.

10260. *In the shekel of holiness.* That this signifies the estimation of truth and of good, is evident from the signification of the shekel of holiness, as the price and estimation of truth and good as to its quality and quantity (see n. 2959, 10221).

10261. *And oil of olive.* That this signifies the Divine celestial good of the Lord, is evident from the signification of oil, as good both celestial and spiritual (see n. 886, 4582, 9780); and from the signification of olive, as celestial love, of which below; hence by oil of olive is signified the good of celestial love, or what is the same, celestial good. It is called the Divine celestial good of the Lord, because all good which is essentially good in the heavens, is from the
2 Divine of the Lord. But it is to be known that the Divine good of the Lord in itself is single [*unicum*], for it is infinite, and contains infinites in itself; what is infinite is single, since the infinites which it contains, make one. But that it is distinguished into celestial and spiritual is owing to its reception by angels in the heavens and by men on earth; received by angels and men who are of the Lord's celestial

kingdom, it is called Divine celestial good, but received by angels and men who are of the Lord's spiritual kingdom, it is called Divine spiritual good; for all angels and men receive variously or dissimilarly the one only good of the Lord. This is like the heat and light of the sun of the world, which, though considered in themselves they are single, yet vary according to the times of the year, and of the day, and also in every region of the earth; which variation of heat and light is not effected by the sun, but by the various turning of the earth, according to the varieties of its circuit and rotation, thus also by reception. The same light also varies in every object according to reception, whence come colors. From this it may be evident whence it is that the Divine good of the Lord, which is single, because infinite, is called celestial and spiritual. That oil is good both 3
celestial and spiritual, is evident from the passages above cited; but that olive is celestial love, and oil the perception and affection of that love, is evident from the passages in the Word where oil and olive are named — as from the following: The prophet saw *a candlestick all of gold, its seven lamps were upon it, two olive trees were near it, one upon the right side of the bowl, and the other upon the left side thereof. . . . And I answered and said to the angel, What are these two olive trees, and what are these two olive berries, which are beside the two pipes of gold? . . . He said, these are the two sons of olives that stand near the Lord of the whole earth* (Zech. iv. 2, 3, 11, 12, 14). What these 4
prophecies involve cannot be known to any one unless he knows from the internal sense what is signified by a candlestick, and what by an olive tree; that a candlestick signifies the spiritual heaven, and its lamps the holy truths there, see above (n. 9548, 9551, 9555, 9558, 9561, 9684); hence it is evident that an olive tree signifies the celestial kingdom from the perception and affection for good, and the olive berries signify holy goods there, the truths of which are signified by the sons of olives. Two signifies the in-

ternal and external of that kingdom, and conjunction.
5 Like things are signified by oil and candlestick in the Apocalypse: *I will give unto My two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees, and the two candlesticks, which are standing before the God of the earth* (xi. 3, 4). And in Isaiah: *I will plant in the wilderness the cedar of shittim, and the myrtle, and the oil tree* (xli. 19). The cedar and the oil tree are named because the cedar signifies spiritual good, and the oil tree celestial good. Spiritual good is charity toward the neighbor, and celestial good is love to the Lord; to plant them in the wilderness
6 is in lands out of the church, thus among the nations. And in Hosea: *His branches shall spread, and his honor shall be as the olive tree, and his smell as Lebanon* (xiv. 6); by olive tree is here also signified celestial good, and by Lebanon spiritual good, thus by Lebanon the same as by cedar,
7 since Lebanon was a forest of cedars. And in Isaiah: *Thus shall it be in the midst of the earth, among the people, as the beating of an olive tree, as the grape gleanings when the vintage is done* (xxiv. 13; also xvii. 6). It is called the beating of the olive tree, and the gleanings of the finished vintage, because the olive tree signifies the church which is in celestial good, and the vine the church which is in spiritual good; for in the Word where good is spoken of, truth is also spoken of, by reason of their marriage; so where the celestial is spoken of, the spiritual is also spoken of. The celestial is also predicated of good and the spiritual of truth — see in the passages cited above (n. 9263, 9314); and therefore also the vine and the olive — that a vine is the spiritual church and its good and truth, may be seen above
8 (n. 1069, 5113, 6376, 9277). For this reason the vine and the olive are named together in other places — as in David: *Thy wife shall be as a fruitful vine, in the sides of thy house: thy children like olive plants round about thy table* (Ps. cxxviii. 3). In Habakkuk: *The fig tree shall not blossom,*

neither shall fruit be in the vines; the labor of the olive yard shall fail (iii. 17). And in Amos: *The multitude of your gardens and your vineyards and your fig trees and your olive trees hath the palmerworm devoured* (iv. 9). The fig tree is here also mentioned because the fig tree signifies the good of the external church (n. 5113), but the vine the good of the internal spiritual church, and the olive the good of the internal celestial church — as in other places. Since 9
the wood of olive or the oil tree signified the good of celestial love, therefore the two cherubs, which were in the secret place of the temple, were made of olive wood, as were the doors, threshold, and posts (1 Kings vi. 23, 31, 32); for by the secret place of the temple was represented the inmost heaven, where celestial good is, therefore all things which were therein signified celestial things. That the ark which was there, and for which the secret place was made, signified the inmost heaven where the Lord is, may be seen above (n. 9485). The same also was signified by the mount 10
of Olives, which was over against the temple, as by the olive, just as the like was signified by Lebanon as by the cedar; therefore that all things might be represented in the heavens which the Lord performed when He was in the world, and especially Divine celestial things, the Lord was very often in the mount of Olives when He was at Jerusalem — as is evident in Luke: *Jesus every day was teaching in the temple, and every night He went out and lodged in the mount that is called the mount of Olives* (xxi. 37). And in another place: *Jesus came out and went as His custom was, unto the mount of Olives* (xxii. 39). That this mountain was over against the temple, is seen in Mark (xiii. 3: Matt. xxiv. 3). That the mount of Olives signified Divine 11
celestial good, is evident in Zechariah, where it is said, that *the feet of Jehovah shall stand upon the mount of Olives before the face of Jerusalem, and He shall there fight against the nations; and that mountain shall cleave asunder, part toward the east, and toward the sea, with a great*

valley; and part of the mountain shall remove toward the north, and part toward the south (xiv. 4). In this passage is described the state of heaven and the church when the Lord was in the world and fought against the hells and overcame them and at the same time brought the heavens into order; the nations there against which He fought, are evils from the hells; the mount of Olives upon which His feet stood, is the Divine good of the Divine love, for from this He fought and conquered; the cleaving asunder of the mountain toward the east and toward the sea, with a great valley, signifies the separation of heaven and hell; as also its receding toward the north and the south; for they are said to be in the south who are in the light of truth, in the east they who are in the love of good, but toward the sea [or west] those who are in evils, and to the north those who are in falsities.

10262. *A hin.* That this signifies the quantity for conjunction, is evident from the signification of a hin, which was a measure of liquids, here of oil, as the quantity for conjunction; for by oil is signified the Divine celestial good of the Lord, which is the means itself of conjunction of all in the heavens, hence by its measure is signified the quantity for conjunction, and the all of conjunction. The Divine celestial good of the Lord is the conjunctive itself of all because it is the *esse* itself of the life of all; for it vivifies all things by the Divine truth proceeding from that Divine good, and it vivifies according to the quality of reception. Angels are receptions, and also men; the truths and goods with them give the quality according to which
2 is effected reception, thus conjunction. Two measures which were in holy use are mentioned in the Word, one for liquids, which was called the hin, the other for dry things, which was called the ephah; by the hin were measured oil and wine, and by the ephah meal and fine flour; the measure hin, which was for oil and wine, was divided into four parts, but the measure ephah was divided into ten.

The reason why the measure hin was divided into four, was, that it might signify what is conjunctive, for four is conjunction; but that the measure ephah was divided into ten was that it might signify what is receptive, the quality whereof was marked by the numbers, for ten signifies much, all, and what is full. That four means conjunction, see above (n. 8877, 9601, 9674, 10136, 10137); and ten much, all, and what is full, alike with a hundred (n. 1988, 3107, 4400, 4638, 8468, 8540, 9745, 10253). That the measure a hin 3
was for oil and wine in the sacrifices, and that it was divided into four, but the measure ephah for meal and fine flour, which were for the bread offering in the sacrifices, and that this was divided into ten, may be evident from what is said in Exodus (xxix. 40: Lev. v. 11; xxiii. 13: Num. xv. 3–10; xxviii. 5, 7, 14). From these things it is plain that by a hin is signified the quantity for conjunction, and by an ephah the quantity for reception; oil also conjoined the fine flour, and the flour received it, for in the bread offering there was oil and fine flour. There were other meas- 4
ures besides, which were in common use both for dry things and for liquids: the dry measures were called homer and omer, and the liquid measures the cor and the bath. The homer contained ten ephahs, and the ephah ten omers; but the cor contained ten baths, and the bath ten lesser parts — concerning which see in Exodus (xvi. 36: Ezek. xlv. 11, 13, 24). But in Ezekiel, where the new temple is described, 5
there is another division of the ephah and the bath, the ephah and the bath being there divided not into ten, but into six; and the hin there corresponds to the ephah, as is plain in that prophet (xlv. 13, 14, 24; xlvi. 5, 7, 11, 14). The reason is that the subject there is not celestial good and its conjunction, but spiritual good and its conjunction; and in the spiritual kingdom the corresponding numbers are twelve, six, and three, since by those numbers are signified all, and when they are predicated of truths and goods, all things of truth and of good in the complex. That those

things are signified by twelve, see above (n. 3272, 3858, 3913, 7973); also by six (n. 3960, 7973, 8148, 10217); so by three, by which is signified from beginning to end, thus what is full, and as to things, all (n. 2788, 4495, 5159, 7715, 9825, 10127). These numbers involve similar things because the greater numbers have a like signification with the simple ones from which they arise by multiplication (see
6 n. 5291, 5335, 5708, 7973). As by the hin is signified the quality for conjunction also with spiritual truth, therefore likewise for the bread offering in the sacrifices made from the ram, was taken a third part of a hin of oil, and for the drink offering a third part of wine (Num. xv. 6, 7); for by the ram is signified spiritual good (n. 2830, 9991). Thus it is now further manifest that by numbers in the Word are signified things: otherwise to what purpose would have been the so frequent designation of quantity and measure by numbers in Moses, in Ezekiel, and elsewhere?

10263. *And thou shalt make it an oil of anointing of holiness.* That this signifies the representation of the Divine good of the Divine love of the Lord, is evident from what was shown above concerning the oil of anointing (see n. 9954, 10011, 10019).

10264. *An ointment of ointment.* That this signifies in all things and each of His Human, is evident from the signification of ointment, when said of the oil of anointing, by which is signified a representative of the Divine good of the Divine Human of the Lord, as what is Divine in all things and each of His Human. That this is signified by an ointment of ointment is because all the sweet spices mentioned above, which were best myrrh, fragrant cinnamon, fragrant calamus, and cassia, are meant by the ointment of ointment; in the original tongue also sweet spice in general is signified by that term; but the translators call it
2 ointment from anointing. A sweet spice of sweet spice signifies in all things and each of the Lord's Human, because the truths of the whole human with their percep-

tions and affections are signified, namely, outmost truth which is of the sensual with its perception, by myrrh (see n. 10252) ; interior truth of the natural or external man with its perception and affection, by fragrant cinnamon (see n. 10254) ; truth still more interior which is of the internal man with its perception and affection, by fragrant calamus (n. 10256) ; and inmost truth with its perception and affection, by cassia (n. 10258). Thus by those things the whole human is signified, for all things and each with man have reference to truths and their perceptions and affections, since they constitute his life. For it may be known that 3
man without perception and affection for truth and good, is not a man, inasmuch as all and each of the things which he thinks have reference to truth and their perceptions, and to goods and their affections. The thoughts and affections of man are nothing else ; for man has an intellectual and a voluntary, the intellectual is constituted from the perception of truth, and the voluntary from the affection for good. That the whole man from head to heel, both interior and exterior, is nothing but his truth or falsity and his good or evil, and that the body is their external form, is an arcanum which has not yet been known in the world. From this it may now be evident that by a sweet spice of 4
sweet spice, or ointment of ointment, by which are understood all truths from the outmost to the inmost, thus truths in their whole complex, are signified all and each of the things in man, or from which he is man ; consequently when that sweet spice is predicated of the Lord, that it signifies all things and each of His Human. It is said, thou 5
shalt make it an oil of anointing, and ointment of ointment, the work of the perfumer, since the oil of anointing signifies the Divine good itself of the Divine love, which was in the Lord from conception (n. 9954, 10011, 10019) ; a sweet spice of sweet spice signifies that good in all and each of the things of His Human ; and the work of a perfumer, or of a maker of ointment, signifies from the influx

and operation of His Divine; for the Lord alone as to His Human was the anointed of Jehovah (n. 9954).

10265. *The work of a perfumer.* That this signifies from the influx and operation of His Divine which was in the Lord from conception, is evident from the signification of a perfumer, or a maker of ointment, as the one who does the work; therefore when it is said of the Lord, the Divine Itself is signified, and by work Its operation. Whatever is said in the Word is to be understood in reference to that of which it is said; when therefore it is said of the Divine, it is to be understood of the Divine and of His operation, His influx and attributes, however it sounds in the sense of the letter. In the inmost heaven all things of the Word are applied to the Divine Human of the Lord, for angels there think immediately from the Lord, and perceive the Word in its inmost sense, which is celestial. Wherefore there by ointment of ointment, the work of a maker of ointment, they perceive nothing else than what is of the Divine Itself which was in the Lord from conception, and its influx and operation into all and each of the things of His Human; for the Human of the Lord is the Divine Itself with them. They know that the Divine good of the Divine love, which is called the Father, is in the Divine Human of the Lord, which is the Son, reciprocally, according to the Lord's words, that the Father is in Him and He in the Father (John xiv. 10, 11); and that they are one (x. 30). Wonder not that by a maker of ointment or of perfumes is signified the Divine Itself, when Jehovah in the Word throughout calls Himself the Former, and the Maker, yea, even the Potter — as in Isaiah: *O Jehovah, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand* (lxiv. 8); and also in other passages in the same prophet, and in Jeremiah (xviii. 2–46).

10266. In these last verses is described by the preparation of the oil of anointing the Divine good of the Divine

love of the Lord in His Divine Human, and in the respective sense the good of love with man from the Lord; for what is said in the Word in the supreme sense of the Lord, in the respective sense is also said of man, since the regeneration of man is an image of the glorification of the Human of the Lord (see n. 3138, 3212, 3296, 3490, 4402, 5688). Thus it is plain that the preparation of the oil of anointing involves also the generation and formation of the good of love with man from the Lord; consequently that the good of love is formed by the truths of the church which are from the Word, first the external truths, next those which are more and more interior, according to the description given above; and that thus the external man is first imbued with them and next the interior man successively. It is to be known that in the order in which that good has been formed by truths from the Lord, or in the order in which it has arisen, in the same also it is conserved by the Lord and subsists, for conservation is perpetual formation, as subsistence is perpetual existence. Hence it follows that according to the quality of the perception and affection, and according to the order in which man has become imbued with truths, such is the good of love with him. If his affection for truth has been for the sake of truth and good, without affection for the sake of self and the world, and if the order has been from outermost truths to interior by degrees, then the good of love is genuine; if otherwise, it is spurious, or not good. It does not matter if in the beginning when the man begins to be formed, his affection for truth be also for the sake of himself and the world; but this must be put off as good increases by truths; and also the man afterward is purified from those lusts continually, as the belly from things useless. He who believes that man can be endowed with the good of love without the truths of faith and a life according to them, is greatly deceived.

10267. *It shall be the oil of anointing of holiness.* That

this signifies a representative of the Lord as to the Divine Human, is evident from the signification of the oil of anointing, as a representative of the Divine good of the Divine love of the Lord (see n. 9954, 10011, 10019). This is here called the oil of anointing of holiness, that the Lord may be understood as to the Divine Human, since this is the holy itself in the heavens; for the angels in the heavens know and acknowledge no other Divine than the Divine Human of the Lord, since of this they can think, and this they can love; while of the Divine which is called the Father, they cannot think, thus cannot love it, since it is incomprehensible—according to the Lord's words, *Ye have neither heard His voice at any time, nor seen His shape* (John v. 37). What cannot be seen and heard, cannot enter into any idea of thought nor into any affection of love; what is to be comprehended as an object of faith and love must be accommodated to the capacity. That the incomprehensible Divine, which is called the Father, is worshipped as well, when the Lord as to the Divine Human is worshipped, is also evident from the words of the Lord Himself, where He says that He is the way, and that no one cometh to the Father but by Him (John xiv. 6); and that no one knoweth the Father but the Son, and he to whom the Son will reveal Him (Matt. xi. 27); and that no one hath seen the Father at any time; the only begotten Son, Who is in the bosom of the Father, He bringeth Him forth to view (John i. 18); therefore the Lord says, Come unto Me all ye, and I will give you rest (Matt. xi. 28). That the Divine Human of the Lord is the all in all of heaven, and that it is the holy itself there, see above (n. 9933, 9972, 10067, 10159); also that the Lord alone is holy, and all the holy is from Him (n. 9229, 9479, 9680, 9818, 9820, 9956).

10268. *And thou shalt anoint with it the tent of meeting.* That this signifies to represent the Divine of the Lord in the heavens, is evident from the signification of anointing

with the oil of holiness, as inducing a representation of the Divine good of the Divine love of the Lord as to the Divine Human — for anointing signifies inducing a representation, inasmuch as the things which were anointed were called holy, not from the oil, but from the representation of the Divine which is signified by the oil, because oil signifies the Divine good of the Divine love, and holiness signifies the Divine Human, since this alone is holy — as may be evident from what has been shown above (n. 9954, 10011, 10019, 10264–10267); and from the signification of the tent of meeting, as heaven in the whole complex, the inmost or third where the ark of the Testimony was, the middle or second where was the table on which was the bread of Presence, where also was the candlestick and the altar of incense, and the outmost or first where the court was (see n. 9457, 9481, 9485, 9784, 9963, 10230, 10242, 10245). Thus it becomes plain that by anointing the tent of meeting is signified inducing a representation of the Divine good of the Divine love of the Lord as to His Divine Human; and because this is signified by anointing the tent of meeting, to represent the Divine of the Lord in the heavens is also signified. For heaven is not heaven from the angels viewed in their own proprium, but from the Divine of the Lord with them (n. 9408, 10125, 10151, 10157, 10159).

10269. *And the ark of the Testimony.* That this signifies in celestial good which is of the inmost heaven, is evident from the signification of anointing the ark of the Testimony, as inducing a representation of the Divine in celestial good which is of the inmost heaven; for by anointing is signified inducing a representation of the Divine of the Lord — as just above (n. 10268); and by the ark of the Testimony is signified the good of the inmost heaven. That the ark is the inmost heaven, and that the Testimony is the Lord there, may be seen above (n. 9485); and as the good which reigns in that heaven is the good of love to the Lord, which is called celestial good, therefore by anointing

the ark of the Testimony is signified inducing a representation of the Divine of the Lord in celestial good, which is of the inmost heaven. How this is, may be evident from what has been everywhere shown above, namely, that anointing represented the Lord as to the Divine Human; for the Lord as to His Divine Human was alone the anointed of Jehovah, since in Him was the Divine of the Father from conception, and hence in His Human. That the human body proceeds from the *esse* of the father which is called his soul, may be known; for the likeness of the father as to the various affections which are of love appears with the children even in their faces; hence every family has that peculiar to itself by which it is distinguished from another. What then must have been the case with the Lord, in Whom the Divine Itself was His *esse*, which is called the soul? Hence the Lord says, *He that hath seen Me, hath seen the Father. . . . Believe Me that I am in the Father, and the Father in Me* (John xiv. 9, 11).

10270. *And the table and all the vessels thereof.* That this signifies in spiritual good from the celestial, which is of the second heaven, and in ministering goods and truths, is evident from the signification of the tent of meeting, without the veil, where that table was, as the second heaven (see n. 9457, 9481, 9485); from the signification of the table, on which was the bread of Presence, as spiritual good from the celestial — for the bread signifies celestial good (n. 9545), and the table on which it was signifies spiritual good (n. 9684, 9685); and from the signification of its vessels, as knowledges of celestial good and truth (see n. 9544), thus ministering goods and truths, for knowledges minister. The reason why it is spiritual good from the celestial, which is signified by the table on which was the bread of Presence, is, that by the tent of meeting without the veil was represented the second heaven, in which the good of charity toward the neighbor reigns, which is called spiritual good, and this is so far good as there is in it celes-

tial good, which is the good of love to the Lord. For there are three kinds of good which make the three heavens: there is the good of love to the Lord, which is called celestial good, and makes the inmost heaven; there is the good of charity toward the neighbor, which is called spiritual good, and makes the second heaven; and there is the good of faith, which is called spiritual natural good, and makes the outmost heaven. Into the celestial good which is of the inmost heaven the Lord flows from the Divine Human immediately; into the spiritual good which is of the second heaven the Lord flows from the Divine Human, also mediately through celestial good; and into the spiritual natural good, which is of the outmost heaven, the Lord flows from the Divine Human, again also mediately. It is said also mediately, since the Lord not only flows into the goods of these heavens mediately, but also immediately, as may be evident from what was shown concerning Divine influx immediate and mediate in the numbers cited above (see n. 9682).

10271. *And the candlestick and the vessels thereof.* That this signifies in spiritual truth, which is of the second heaven, and in ministering truths, is evident from the signification of the candlestick, as a representative of the Lord as to spiritual truth which is of the second heaven (see n. 9548, 9551, 9555, 9558, 9561, 9684); and from the signification of its vessels, as truths of knowledge which are ministering (n. 3068, 3079, 9572, 9724).

10272. *And the altar of incense.* That this signifies in all things of worship from those goods and truths, is evident from the signification of the altar of incense, as a representative of all things of worship which are from love and charity from the Lord (see n. 10177, 10198). It is called a representative of the Lord in goods and truths, and in ministering goods and truths, and in all things of worship, because the goods and truths which are represented, are so far goods and truths as there is in them the

Divine of the Lord. For all goods and truths which are with man and angel, are from the Lord; without life from the Lord in them they are dead, and even evil, for if they are not from the Lord, but from man, they look to man and the world, and those things which have man and the world for an end are in themselves evil, for the end is the inmost of man, since it is the soul of all things which are in him. From this it may be evident what is meant by a representative of the Lord in goods and truths, and in their ministering. By ministering goods and truths are meant goods and truths which are in the natural or external man, which are called knowledges internal and external; for it is these to which the internal man looks, and from which he chooses such as confirm, which are in agreement with the life of his affections or love; and because they are thus subordinate, they are called ministering. There are also goods and truths again ministering to these, which are called sensual knowledges; for the goods and truths with man are as families, or as houses, in which are the father of the family, sons, daughters, sons-in-law and daughters-in-law, and menservants and maidservants; in the lowest place of the house or family are what are meant by sensual knowledges, though at this day with most men they are in the highest place.

10273. *And the altar of burnt offering.* That this signifies to represent the Divine Human of the Lord and the worship of Him in general, is evident from the representation of the altar of burnt offering, as the principal representative of the Divine Human of the Lord and of the worship of Him (see n. 2777, 2811, 8935, 8940, 9388, 9389, 9714, 9964, 10123, 10151).

10274. *With all the vessels thereof.* That this signifies Divine goods and Divine truths, is evident from the signification of vessels, as knowledges internal and external (see n. 3068, 3079, 9394, 9544, 9724); but when spoken of the Divine Human of the Lord, they are Divine goods and Divine truths ministering.

10275. *And the laver and its base.* That this signifies all things of purification from evils and falsities and regeneration by the Lord, is evident from the signification of the laver, in which washing was performed, as a means of purification from evils and falsities, and also of regeneration (see n. 10235); and from the signification of its base, as the sensual sustaining and ministering (n. 10236).

10276. *And thou shalt hallow them, and they shall be holy of holies.* That this signifies thus the influx and presence of the Lord in the worship of the representative church, is evident from the signification of being hallowed, as representing the Lord as to the Divine Human and the reception of Divine good and Divine truth from Him; for the Lord alone is holy, and hence that only is holy which proceeds from Him; from which it is plain that by being hallowed is also signified the influx and presence of the Lord in the worship of the representative church. That to be hallowed is to represent the Lord as to the Divine Human, see above (n. 9956, 9988, 10069); and so the reception of Divine good and Divine truth from Him (n. 8806, 9820, 10128); that the Lord alone is holy, and that only is holy which proceeds from Him (n. 9229, 9479, 9680, 9818); thus that the holy things with the Israelitish and Jewish nations were representatively holy (n. 10149). The meaning is further evident from the signification of holy of holies, as Divine good celestial (n. 10129). Hence it is 2
plain that all those things which were anointed, were called holy of holies from the influx and presence of the Divine Human of the Lord; and all influx and presence of the Lord takes place immediately, and also in the lower heavens mediately through celestial good, which is the good of the inmost heaven; therefore so far as the goods of the lower heaven contain and treasure in them celestial good, which is the good of love to the Lord, so far they are good: from this it is that those things which were anointed were called holy of holies. Concerning the im-

mediate and mediate influx of the Lord, see the passages
3 cited above (n. 9682, 9683). But that it may be known how this is, what representation is and a representative church must be known, and this has been abundantly shown in the passages already cited (see n. 9229, 9280, 10030); but as few at this day know what they are, a few illustrations may be permitted. In the inmost heavens the affections of good and truth from the Lord in the angels constitute their life and happiness; these in the outmost heaven are presented in external forms, which are innumerable, with infinite variety, and whatever they see there with their eyes is from this source. These are representatives of interior things, which are affections of good and
4 truth, and are called celestial and spiritual. Good spirits, who perceive in those representatives, as subjects, the holy things of heaven, are interiorly affected. For example, they see paradises with trees and fruits of innumerable species, also beds of roses, lawns, fields with sown corn, houses and palaces, and very many other things, all which correspond to the affections of good and of truth which are from the Lord in the higher heavens. There are also in these heavens representatives, but immensely exceeding in perfection, enjoyment, and happiness those which are in the lowest heaven. It is these representatives of which it is said that such no eye hath ever seen; and if anything were
5 told of them, it would exceed human belief. Hence may be evident what representatives are; all the representatives that were instituted with the Israelitish nation were like what are presented in the lowest heaven, but in less perfection, because in the nature of the world — as the tent with the ark, the table on which was the bread of Presence, the candlestick and its lamps, the altar of incense, the garments of Aaron and his sons, and afterward the temple with the secret place there containing the ark on which were the mercy-seat and the cherubim; also the brazen sea, the lavers, and the like. Yet innumerable more appear

in this heaven, and in greater excellence and perfection. It was from that heaven that the things which were to be instituted with the Israelitish nation were shown to Moses by the Lord in mount Sinai — as is plain in Exodus (xxv. 40; xxvi. 30; xxvii. 8); they were seen by Moses, however, not with the eyes of his body, but with the eyes of his spirit. The nature and quality of representatives may 6
be further evident from the things which were seen by the prophets — as by Daniel, by John in the Apocalypse, and by the rest — all which contain stored up in them Divine spiritual and celestial things, that any one may see are not intelligible without interpretation from the internal sense. From this it is now again plain what the representative 7
church is. This church was established in the land of Canaan principally for the sake of the Word, that this might be written by representatives and significatives, thus by such things as existed with that nation, in their church, and in their land. For all places in the land of Canaan, all mountains and rivers, from the most ancient times represented such things as are in the heavens (n. 3686, 4240, 4447, 4454, 5136, 6516); and afterward the inheritances, the tribes, and other things there; of such was the literal sense of the Word of the Old Testament in order that there might be some outward form in which interiors might terminate, and on which they might stand, as a building on its foundation (n. 9360, 9824, 10044). He who is intel- 8
ligent may know from this that the Word is most holy, and that its literal sense is holy from its internal sense, but that separated from it, it is not holy. For the literal sense separated from the internal is as the external of man separate from his internal, which is a semblance with no life, and as bark or rind of a tree, flower, fruit, or seed, without anything inside, and as a foundation without a house. Therefore they who lay stress on the sense of the letter of the Word alone, and do not have nor procure to themselves from the Word a doctrine suitable to its internal

sense may be drawn into any heresies whatever; hence the Word is called by such a book of heresies. Doctrine itself from the Word must surely give light and guide; this doctrine is taught by the internal sense, and he who knows
9 this doctrine has the internal sense of the Word. The Jewish nation, as they did not acknowledge any holy in the Word except in the mere sense of its letter, which they separated altogether from the internal sense, fell therefore into such darkness that they did not recognize the Lord when He came into the world, and such that nation remains to this day; therefore though they live among Christians they do not yet acknowledge the Lord from the Word. That this nation was in external things without internal from the earliest time, see what has been shown in the passages cited above (n. 9320, 9380). Therefore unless the Lord had come into the world and opened the interiors of the Word, communication with the heavens by the Word would have been broken; and if this had been broken the human race on this earth would have perished, for man can think no truth and do no good except from heaven, that is, through heaven from the Lord; and the Word is what opens heaven.

10277. *Whosoever toucheth them shall make himself holy.* That this signifies communication with all who receive in love and faith, is evident from the signification of touching, as communication (see n. 10130); and from the signification of being made holy, as the influx and presence of the Lord — of which just above (n. 10276); and as the influx and presence of the Lord is in love and faith, thus with those who receive Him in love and faith, hence these are they who are here said to be made holy; but it is the Divine with them which alone is holy, and not at all their own self.

10278. *And thou shalt anoint Aaron and his sons.* That this signifies inauguration to represent the Lord in both kingdoms, is evident from the signification of anoint-

ing, as inducing representation — as above; from the representation of Aaron, as the Lord as to Divine good celestial, thus in the celestial kingdom; and from the representation of the sons of Aaron, as the Lord as to spiritual good, thus in the spiritual kingdom (see n. 9807, 10017, 10068).

10279. *And shalt hallow them to perform the priest's office unto Me.* That this signifies to represent the Lord as to all the work of salvation, is evident from the signification of hallowing, as to represent the Lord as to the Divine Human (see above, n. 10276); and from the representation of the priest's office of Aaron and of his sons, as the work of the salvation of the Lord in successive order (n. 9809, 10017).

10280. *And thou shalt speak unto the sons of Israel, saying.* That this signifies instruction for those who are of the church, is evident from the signification of the sons of Israel, as the church — see the passages cited above (n. 9340); and from the signification of speaking and saying, when from Jehovah, as instruction (n. 6879, 6881, 6883, 6891, 7186, 7226, 7241, 7267, 7304, 7380, 7517, 8127).

10281. *This shall be a holy anointing oil unto Me.* That this signifies a representative of the Lord as to the Divine Human, is evident from what was shown above (n. 10267).

10282. *Throughout your generations.* That this signifies in all things of the church, is evident from the signification of generations, when said of the sons of Israel, by whom is signified the church, as those who are of the church (see n. 10212); thus abstractly from persons, the things which are of the church. It is said abstractly from persons, because the Divine things which proceed from the Lord make the church and nothing at all of man; they flow in with man indeed, but still they do not become man's, but are the Lord's with man. Since this is so, angels when talking together speak abstractly from persons;

therefore neither does the name of any person of whom mention is made in the Word, enter heaven, but the thing which is there signified by the person. That all names of persons and of places in the Word signify things, may be seen above (n. 1888, 4442, 5095, 5225); and that names do not enter heaven (n. 1876, 6516, 10216).

10283. *Upon the flesh of man shall it not be poured.* That this signifies no communication with the proprium of man, is evident from the signification of the flesh of man, as his proprium—of which below; and from the signification of pouring, as communicating; for the same is signified by pouring as by touching, but pouring is said of liquids, as of oil, wine, and water, and pouring forth of things Divine, celestial, and spiritual; while touching is said of things dry and corporeal—that touching is communicating, see above (n. 10130). Hence it follows that by the oil of anointing not being poured on the flesh of man is signified that the Divine good of the Divine love of the Lord is not in communication with the proprium of man; because the proprium of man is nothing but evil, and the Divine good of the Lord cannot be in communication with evil. That the proprium of man is nothing but evil, see above (n. 210, 215, 731, 874–876, 987, 1023,
2 1024, 1047, 5660, 5786, 8480). There is with man a voluntary proprium, and an intellectual proprium; his voluntary proprium is evil, and his intellectual proprium is falsity thence: the former, the voluntary, is signified by the flesh of man, and the intellectual by the blood of that flesh. That this is so, is evident from the following passages: *Jesus said, blessed art thou Simon . . . for flesh and blood hath not revealed it unto thee, but My Father Who is in the heavens* (Matt. xvi. 17). That flesh here is the proprium
3 of man, and also blood, is very manifest. And in John: *As many as received Him, to them gave He power to become the sons of God . . . who were born not of bloods, nor of the will of the flesh . . . but of God* (i. 12, 13). By

bloods are here signified the falsities which proceed from the intellectual proprium of man, and by the will of the flesh the evils which are from the voluntary—that blood is falsity from evil, thus the intellectual proprium from the voluntary proprium, see above (n. 4735, 9127). And in 4
Isaiah: *I will feed thine oppressors with their own flesh; and they shall be drunken with their own blood as with new wine* (xlix. 26)—where to feed them with their own flesh, and to make them drunken with their own blood, is to fill them with evil and the falsity of evil, thus with the proprium, for both evil and falsity are from the proprium. And in 5
Jeremiah: *Cursed is the man that trusteth in man, and maketh flesh his arm* (xvii. 5). To trust in man, and to make flesh his arm, is to trust to himself and to his proprium. And in Isaiah: *The people is become like food for* 6
the fire. . . . And one shall cut down on the right hand and be hungry; and he shall eat on the left hand and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh (ix. 19, 20). By food for the fire is signified appropriation of evils or of the lusts of the love of self and the world; by being hungry and not being satisfied is signified not receiving the good and truth of faith, by the flesh of the arm both propriums of man, by Manasseh evil of the will, by Ephraim falsity of the understanding, and by eating appropriating. That fires are evils or the lusts of the love of self and the world, see above (n. 5071, 5215, 6314, 6832, 7324, 7575, 9141); and that being hungry and not being satisfied is not receiving the good and truth of faith, because by hunger and thirst is signified the desolation of good and truth (n. 5360, 5376, 6110, 7102, 8568); also 7
that the right hand is good from which is truth, and the left hand truth by which is good (n. 10061). Hence to be hungry if he cut down on the right hand, and not be satisfied if he ate on the left hand, signifies that however they were instructed concerning good and truth, still they

would not receive. Manasseh is the good of the will (n. 5348, 5351, 5353, 6222, 6234, 6238, 6267); and Ephraim is the truth of the understanding (n. 3969, 5354, 6222, 6234, 6238, 6267); hence in the opposite sense Manasseh is evil of the will, and Ephraim falsity of the understanding, for almost all things in the Word have also an opposite sense. To eat is to appropriate (n. 3168, 3513, 3596, 4745); hence it is plain what is meant by eating the flesh of his own arm, namely, appropriating to themselves what is evil and false from their proprium; the flesh of the arm is said because by the arm, as by the hand, is signified that which belongs to man, and on which he
8 confides—see the passages cited above (n. 10019). And in Zechariah: *Then said I, I will not feed you: he that dieth let him die . . . let them which are left eat every one the flesh of another* (xi. 9). Not to feed is not to instruct and reform; to die is to perish as to spiritual life; to eat the flesh of another is to appropriate to themselves the
9 evils which are from the proprium of another. And in Ezekiel: Jerusalem, *thou hast committed whoredom with the sons of Egypt, thy neighbours great in flesh* (xvi. 26). Jerusalem is the perverted church; to commit whoredom with the sons of Egypt great in flesh is to falsify the truths of the church by knowledges which are from the natural man alone, thus by sensual knowledges—that Jerusalem is the church, see above (n. 402, 2117, 3654), in this case the perverted church; also that to commit whoredom is to falsify truths (n. 2466, 2729, 8904); that sons are truths and also falsities (n. 1147, 3373, 4257, 9807); that Egypt is knowledge in either sense, see the passages cited (n. 9340); and that it is the natural (n. 9391). Hence they are called great in flesh who reason and conclude from sensuals concerning the truths of the church. They who do this, seize upon falsities instead of truths, for to reason and conclude from sensuals is to reason and conclude from the fallacies of the bodily senses; therefore they are sensual men who

are meant by great in flesh, since they think from the corporeal proprium. And in Isaiah: *Egypt is a man, and* 10
not God; and his horses are flesh, and not spirit (xxxi. 3). Egypt also in this passage is outward knowledge, his horses are the intellectual thence; this is called flesh not spirit, when they form conclusions from the proprium and not from the Divine—that horses are the intellectual, see above (n. 2761, 2762, 3217, 5321, 6534); and the horses of Egypt knowledges from a perverse intelligence (n. 6125, 8146, 8148). That by flesh is signified the proprium of 11
man, or what is the same, his voluntary evil, is evident from Moses, where the subject is the lust of the Israelitish people for eating flesh, of which it is thus written: *The mixed multitude that was among the people lusted a lust . . . and said, Who shall feed us with flesh? . . . Jehovah said . . . to-morrow ye shall eat flesh . . . ye shall not eat it one day, nor two days, nor five days, nor ten days, nor twenty days, even a month of days. And there went forth a wind from Jehovah, and brought the quail from the sea, and let it fall over the camp, as it were two cubits on the face of the earth. The people rose up all that day and all the night, and all the next day, and gathered and spread them . . . round about the camp. While the flesh was yet between their teeth, ere it was swallowed, the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. Whence he called the name of that place the graves of lust* (Num. xi. 4, 18–20, 31–33). That flesh signified the proprium of that nation 12
may be evident from the particulars in this passage; for had it not been so, what evil could there have been in desiring flesh, when also flesh was before promised them (Exod. xvi. 12)? But because it signified the proprium, thus voluntary evil, in which that nation was more than other nations, therefore it is said, when they desired flesh, that they lusted a lust; and therefore they were smitten with a great plague, and the name of the place where they

were buried was called the graves of lusts. Whether we speak of voluntary evil, or of lust, it is the same, for voluntary evil is lust, since the proprium of man desires nothing but his own, and not anything of the neighbor, or anything of God, except for the sake of itself. Because that nation was such, therefore it is said that they should eat flesh, not one day, nor two, nor five, nor ten, nor twenty, but a month of days; by which is signified that that nation would be such forever; for a month of days means forever, and therefore it is said that the flesh being yet between the teeth, ere it was swallowed, they were smitten with a great plague; for by teeth is signified the corporeal proprium, which is the lowest of man (n. 4424, 5565–5568, 9062). That that nation was of such a nature, see in the passages cited above (n. 9380); and in the song of Moses (Deut.
13 xxxii. 20–28, 32–34). In the Word, spirit is opposed to flesh, since by the spirit is signified life from the Lord, and by flesh life from man—as in John: *It is the spirit which quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit and are life* (vi. 63). From this it is evident that spirit is life from the Lord, which is the life of love and faith to Him from Him, and that flesh is life from man, thus his proprium: hence it is said, the flesh profiteth nothing. So in another passage in John: *That which is born of the flesh is flesh; and that which is born of the spirit, is spirit* (iii. 6). And in David: *God . . . remembered that they were flesh, a wind* [*spirit*] *that*
14 *passeth away, and cometh not again* (Ps. lxxviii. 39). Since by flesh, when said of man, is signified the proprium, which is the evil of the love of self and the world, it is plain what is signified by flesh when said of the Lord, namely, His proprium, which is the Divine good of the Divine love. This is signified by the flesh of the Lord in John: *The bread which I shall give is My flesh. . . . Except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves; he that eateth My flesh, and drinketh My blood,*

hath eternal life . . . for My flesh is truly meat, and My blood is truly drink (vi. 51, 53–55). That by the flesh of the Lord is signified the Divine good of His Divine love, and by blood the Divine truth proceeding from that Divine good, thus the same as by the bread and the wine in the Holy Supper, and that these are His own in His Divine Human, may be seen above (n. 1001, 3813, 4735, 4976, 7317, 7326, 7850, 9127, 9393, 10026, 10033, 10152); also that the sacrifices represented the goods which are from the Lord, and that on this account their flesh signified goods (n. 10040, 10079). Moreover in the Word throughout mention is made of all flesh, and by it is meant every man (as Gen. vi. 12, 13, 17, 19: Isa. xl. 5, 6; xlix. 26; lxvi. 16, 23, 24: Jer. xxv. 31; xxxii. 27; xlv. 5: Ezek. xx. 48; xxi. 4, 5: and elsewhere).

10284. *And in its composition ye shall not make any like it.* That this signifies no imitation from the art of man, is evident from the signification of making in composition like it, or of making like oil with like spices, as to imitate by the art of man. That these things are signified by the words follows from the series in the internal sense; for it is said first, that it should not be poured upon the flesh of man, by which is signified no communication with the proprium of man; and next that it shall be holy unto you; whereas that which is made from man, and from his art, is made from his proprium, and is not holy, because art from the proprium of man is nothing but falsity from evil, for it regards itself and the world for an end and not the neighbor and God: therefore also it is called imitation. The case is 2
this: all that is good and truth which is from the Lord; but the good and the truth made to imitate this by man is not good and true, for the reason that everything good and true has life in it from its purpose or end. An end from man is only for the sake of himself; but what is good and true from the Lord is for the sake of good itself and truth as ends, thus for the sake of the Lord, since from the Lord

is all good and truth. The end with man is the man himself, for it is his will and his love; since what a man loves and what he wills, this he regards as an end. All love with man from man is the love of self, and the love of the world for the sake of self; but love with man from the Lord is love toward the neighbor and love to God. The difference between those loves is as great as between hell and heaven, and indeed the love of self and the love of the world for the sake of self reign in hell and are hell; whereas love toward the neighbor and love to the Lord reign in heaven and are heaven. Man also is such and remains such to eternity as his love is; for love is the all of man's will, and hence of his understanding, since the love which makes the will continually flows into the understanding, enkindling it, and enlightening it. Hence they who love evil think what is false from and in conformity with the evil love when they think with themselves, though they speak otherwise before men from hypocrisy, and some from persuasive faith, the
3 quality of which may be seen above (n. 9364, 9369). It is to be known that man can from art imitate Divine things themselves and present himself before men as an angel of light; whereas before the Lord and the angels the external form does not appear, but the internal, which when from the proprium is filthy. Inwardly with such persons there is merely what is natural, and nothing spiritual; they see only from natural light and nothing from the light of heaven. Yea, neither do they know what the light of heaven is, and what the spiritual is, for all their interiors are turned outward, and are almost like the interiors of animals, nor do they suffer themselves to be lifted upward by the Lord; when yet this is man's privilege above beasts, that he is capable of being elevated to heaven and to the Lord by the Lord, and of thus being led. All those are so elevated who love good and truth for the sake of good and truth, which is the same as loving the neighbor and God; for the neighbor in a general sense is what is good and

true, and in a lower sense what is just and right; and likewise God is good and truth, and what is just and right, since these are from God. From this it may be evident 4
what it is to imitate Divine things by the art of man: the quality of those who do it is described in the Word throughout by Egypt and Pharaoh, since by Egypt and Pharaoh are signified the knowledges which are of the natural man; and it is also described by Asshur, by whom is signified reasoning from knowledges — concerning Egypt see the passages cited above (n. 9340, 9391); and also Asshur (n. 1186). Among spirits there are great num- 5
bers who imitate Divine things by study and art; for they pretend to be sincere, upright, and pious, even so that good spirits would be seduced unless the Lord enlightened them and made them see the interiors of those who would seduce them, at the sight of which the good are seized with horror, and flee away. But spirits of this sort are stripped of their externals and let into their interiors, which are diabolical, and thus of themselves they sink down into hell. More may be seen concerning these spirits in what presently follows (n. 10286).

10285. *It shall be holy unto you.* That this signifies because Divine of the Lord, is evident from the signification of holy, when spoken of the oil of anointing, as the Divine of the Lord; for the oil of anointing was representative of the Divine good of the Divine love in the Divine Human of the Lord, thus of His Divine Human itself; for whether we speak of the Divine good of the Divine love, or of the Divine Human, it is the same. As this was signified by the oil of anointing, and was represented by anointing, and this alone is holy, and hence what proceeds from Him is holy, because it is of Him, therefore it is so often said, that this is holy — see also above (n. 10266).

10286. *The man who shall make ointment like it.* That this signifies the imitation of what is Divine from art, is evident from the signification of making like it, as imita-

tion; and from the signification of ointment, as Divine truths which are of the Lord alone, and from the Lord alone (see above, n. 10264): imitation from art is signified because all imitation of Divine things by man is done by art. How this is, may be evident from what is said and shown above (n. 10284). But these things may be further illustrated by those which take place among spirits. Such of them as attribute all to fortune and their own prudence, and nothing to the Divine, as they did in the world, know how to imitate Divine things by various methods; for they present to view palaces almost like those in the heavens, also groves and rural objects resembling those presented by the Lord among good spirits; they adorn themselves with shining garments, and the sirens even assume a beauty almost angelic; but all these are the production of art by fantasies; and however like they appear in outward form, still in internal form they are filthy, which also is instantly made manifest to good spirits by the Lord; since if it were not manifested they would be seduced. The external is taken away, and when this is done, the diabolical within comes forth; it is taken away by light let in upon it from heaven, by which the delusive light of fantasies, whereby they produce such effects, is dispersed. Hence may be evident the nature of imitation of Divine things by art; but those which are from the Lord are inwardly celestial, and the more interior, so much the more celestial, for Divine things increase in perfection toward interiors, until
2 at length they are of ineffable perfection and beauty. So is it with the imitation of what is good and true among those who live wickedly; such of them as have the skill to assume the semblance of good affections, and somewhat of charity toward the neighbor and of love to God, and with those affections speak and preach the truths of faith as from the heart, are in a like fatuous and fantastic light; therefore when the external is taken away which counterfeited the internal, the infernal appears that lay inwardly con-

cealed, which is only evil and the falsity of evil; and it is in like manner presented to view that this evil is their love, and the falsity of the evil their faith. From this again it is plain what is the imitation of things Divine from the study or art of man — of which above (n. 10284).

10287. *And who shall put of it upon a stranger.* That this signifies conjunction with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil, is evident from the signification of putting upon any one, when spoken of Divine truths, which are signified by the fragrant ointment, as conjoining; and from the signification of a stranger, as one who is not of the church, thus who does not acknowledge the Lord, and hence who is in evils and falsities; for he who does not acknowledge the Lord is not of the church; and he who denies the Lord is in evils and falsities, inasmuch as good and truth come from no other than Him. That such are signified by strangers will be evident from the passages in the Word which will follow. But something may first be said concerning the conjunction of Divine truth with those who do not acknowledge the Lord: this conjunction is profanation, for profanation is the conjunction of Divine truth with falsities from evil; and this conjunction, which is profanation, is not possible with any others but those who have first acknowledged what is of the church, and especially the Lord, and afterward denied the same. For by the acknowledgment of the truths of the church and of the Lord, communication is effected with the heavens, and hence the opening of the interiors of man toward heaven; and by denial afterward is effected the conjunction of the same with falsities from evil; for all things which man acknowledges remain implanted, and nothing perishes with man which has entered by acknowledgment. The state of the 2
man who commits profanation, is, that he has communication with the heavens and at the same time with the hells, by truths with the heavens and by the falsities of evil with

the hells; hence in the other life there comes a tearing asunder, whereby everything of interior life perishes; they appear after this tearing asunder scarcely as any longer men, but as burnt bones in which is little life — see what has been before said and shown concerning profanation, namely, that they profane who have first acknowledged truths Divine and afterward deny them (n. 1001, 1010, 1059, 2051, 3398, 4289, 4601, 6348, 6960, 6963, 6971, 8394); that they who have denied them from infancy, as the Jews and others, do not profane (n. 593, 1001, 1059, 3398, 3489, 6963); and that the greatest care is taken by the Lord to prevent profanation being incurred by man (see n. 301–303, 1327, 1328, 2426, 3398, 3402, 3489, 6595).

3 But it is to be known that there are many general kinds of profanation and many specific; for there are those who profane the goods of the church, and there are those who profane its truths; there are those who profane much, and there are those who profane little; there are those who profane interiorly, and there are those who profane more and more exteriorly; there are those who profane by faith against the truths and goods of the church, there are those who profane by life, and there are those who profane by worship. Hence result many hells of profaners, which are distinct from one another according to the diversities of profanation; the hells of the profanations of good are at the back, but the hells of the profanations of truth are under the feet and at the sides; they are deeper than the

4 hells of all other evils, and are seldom opened. That strangers are those who do not acknowledge the Lord, and are unwilling to acknowledge Him, whether they be out of the church or within it, thus who are in evils and in the falsities of evil, and in a sense abstracted from persons, that they are evils and the falsities of evil, is evident from many passages in the Word. It is said, who do not acknowledge the Lord, thus who are in evils and the falsities of evil, since they who do not acknowledge the Lord must

needs be in evils and the falsities of evil; for from the Lord is every good and truth of good, and therefore they who deny the Lord are in evils and the falsities of evil—according to the words of the Lord in John: *Except ye believe that I am, ye shall die in your sins* (viii. 24). That these 5 are strangers, is manifest from the following passages. In Isaiah: *Your land is desolate; your cities are burned with fire; your ground, strangers shall devour it in your presence; and it shall be desolate, as the overthrow of strangers* (i. 7). By land in this passage is not meant land, nor by cities and ground cities and ground; but by land is meant the church, also by ground, and by cities the truths of the church, which are called doctrinals, and which are said to be burned with fire when they are consumed by the evils of the loves of self and of the world. Hence it is plain what is signified by strangers devouring the ground, namely, that evils and the falsities of evil devour the church; and by the land being desolate — that land or earth is the church, see the passages cited above (n. 9325); and ground likewise (n. 566, 1068); that cities are the doctrinals of the church, thus its truths (n. 2268, 2451, 2712, 2943, 3126, 4492, 4493); and fire the evils of the loves of self and the world (n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7575, 9141). In Jeremiah: *Confusion hath covered our faces, for stran-* 6 *gers are come against the sanctuaries of the house of Jehovah* (li. 51). Strangers against the sanctuaries of the house of Jehovah are evils and the falsities of evil against the truths and goods of the church; those of the nations were called strangers, who were servants in the Jewish Church, and by the nations of that land are also signified evils and falsities (n. 9320). Again in the same prophet: *Thou sayest, There is no hope: no; for I will love strangers, and after them will I go* (ii. 25). To love strangers and to go after them is to love evils and the falsities of evil, and to worship them. And in Ezekiel: *I will bring the sword upon you* 7 *. . . and will deliver you into the land of strangers* (xi. 8,

9) — where to bring a sword is falsities from evil fighting against truths from good; to deliver into the hand of strangers is that they should believe and serve those falsities. That a sword is truth fighting against falsities, and in the opposite sense falsities fighting against truths, see above
8 (n. 2799, 6353, 7102, 8294). Again: *Thou shalt die the deaths of the uncircumcised in the hand of strangers* (xxviii. 10). The uncircumcised are those who are in filthy loves and their lusts as to life, however they may be in doctrine also (n. 2049, 3412, 3413, 4462, 7045, 7225), whose death is spiritual death; in the hand of strangers is in evils them-
9 selves and the falsities of evils. Again: Jerusalem is *a wife committing adultery, that instead of her husband taketh strangers* (xvi. 32). Jerusalem a wife committing adultery is the church in which good is adulterated; to take strangers is to acknowledge evils and the falsities of evil in life and doctrine. And in Joel: *Then shall Jerusalem be holiness and there shall no strangers pass through her any more* (iii. 17). Jerusalem is here also the church, but where the Lord is acknowledged, the life is formed by good and faith by truths which are from the Lord; that strangers shall not pass through her any more, means evils and the falsities of
10 evil which are from hell, that they shall not enter. And in David: *Strangers are risen up against me, and violent men have sought after my soul* (Ps. liv. 3). Strangers also here stand for evils and the falsities of evil, the violent for the same offering violence to goods and truths. They who look at the sense of the letter of the Word alone, understand nothing else by strangers than those who are out of the church, and that they rose up against David; nevertheless nothing of person enters into the heavens, but the things which are signified (n. 8343, 8985, 9007); thus not strangers, but instead of them strange things, which are those that are foreign to the church, thus evils and the falsities of evil which destroy the church; by David also, against whom they were to rise up, is perceived the Lord (n. 1888,

9954). And in Moses: *He forsook God which made him,* 11
and lightly esteemed the Rock of his salvation. They provoked Him to jealousy by strange [*gods*] (Deut. xxxii. 15, 16). To forsake God, and lightly esteem the Rock of salvation, is to deny the Lord; to provoke by strange [gods] is by evils and the falsities of evil. That the Rock is the Lord as to the truths of faith, see above (n. 8581). Moreover also in other places strangers are evils and falsities — as in Isaiah (xxv. 2, 5: Jer. xxx. 8: Ezek. xxxi. 11, 12). Since strangers signified those who are in evils and the falsi- 12
ties of evil, and hence in the abstract evils and the falsities of evil, therefore it was forbidden that a stranger should eat the holy things (Lev. xxii. 10); that a stranger should come near to the office of the priesthood, or the service of the sanctuary; and if he came near, that he should be slain (Num. i. 51; iii. 10, 38; xviii. 7). It was also for- 13
bidden to burn incense from strange fire, on which account Nadab and Abihu, the sons of Aaron, were consumed by fire from heaven (Lev. x. 1, 2); for by the holy fire which was from the altar was signified love Divine, but by strange fire infernal love, and hence also evils and their lusts (see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7575, 9141). Mention is also made of the alien or foreign-born, expressed 14
in the original by another term than that of strangers, and by them are signified falsities themselves — as in the Lamentations: *O Jehovah, behold and see our reproach. Our inheritance is turned unto strangers, and our houses unto foreign-born* (v. 1, 2). In Obadiah: *Strangers have led captive his strength, and foreign-born have entered his gates, and shall cast lot upon Jerusalem* (verse 11). To cast lot upon Jerusalem is to destroy the church, and to dissipate its truths. And in Zephaniah: *I will visit upon the princes,* 15
and upon the king's sons, and all such as are clothed in the clothing of an alien (i. 8). Clothed in the clothing of an alien are those who are in falsities; for princes and the king's sons, upon whom was visitation, are primary truths,

and in the opposite sense primary falsities — that princes have this signification, see above (n. 1482, 2089, 5044); and that kings are truths themselves, and in the opposite sense falsities themselves (n. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); hence the king's sons are what is de-
16 rived therefrom. And in David: *Rescue me and deliver me . . . out of the hand of the sons of the alien, whose mouth speaketh a lie, and their right hand is a right hand of falsehood* (Ps. cxliv. 7, 8, 11). That the sons of the alien, or foreign-born, are those who are in falsities, thus are falsities, is very manifest, for it is said, whose mouth speaketh a lie, and their right hand is the right hand of falsehood; for a lie [*vanitas*] is falsity of doctrine, and falsehood [*mendacium*] is falsity of life (n. 9248).

10288. *He shall be cut off from his people.* That this signifies separation and spiritual death, is evident from the signification of being cut off and slain, as being separated from those who are in good and the truths thence, and perishing as to spiritual life (see n. 6767, 8902); and from the signification of people, as those of the church who are in the truths and goods of faith (n. 3581, 4619, 6451, 6465, 7207); thus to be cut off from the people is to be separated from them and perish. They who are of the church are called in the Word sometimes a people, sometimes a nation, as the Israelitish people, and the Jewish nation. By people are there signified those who are of the spiritual church, and by nation those who are of the celestial church; hence it is that peoples signify the truths and goods of faith, but nations the goods of love — see passages above cited.

10289. Verses 34–38. *And Jehovah said unto Moses, Take unto thee fragrant spices, stacte, and onycha, and galbanum, fragrant spices, and pure frankincense, so much and so much. And thou shalt make it incense, an ointment the work of a perfumer, salted, pure, holy. And thou shalt bruise of it small, and shalt put it before the Testimony in*

the tent of meeting, whither I shall come to meet thee there: it shall be holy of holies to you. And the incense which thou makest in its composition, ye shall not make for yourselves: it shall be unto thee holy for Jehovah. The man who shall make like unto it to make an odor with it, shall be cut off from his people. "And Jehovah said unto Moses" signifies enlightenment and perception again through the Word by the Lord; "Take unto thee fragrant spices" signifies affections for truth from good which must be in Divine worship; "stacte" signifies affection for sensual truth; "and onycha" signifies affection for interior natural truth; "and galbanum" signifies affection for truths still more interior; "fragrant spices" signifies affections from spiritual good; "and pure frankincense" signifies inmost truth, which is spiritual good; "so much and so much" signifies correspondence in every way. "And thou shalt make it incense" signifies worship therefrom; "an ointment the work of a perfumer" signifies from the influx and operation of the Divine of the Lord into all things and each; "salted" signifies the desire of truth for good; "pure" signifies without evil; "holy" signifies without the falsity of evil. "And thou shalt bruise of it small" signifies the disposal of truths in their series; "and shalt put it before the Testimony in the tent of meeting" signifies worship of the Lord in heaven and the church; "whither I shall come to meet thee there" signifies from the influx of the Lord; "it shall be holy of holies to you" signifies because from the Lord. "And the incense which thou makest in its composition, ye shall not make for yourselves" signifies that worship from the holy truths of the church must not be applied to the loves of man; "it shall be unto thee holy for Jehovah" signifies that worship must be applied to love Divine. "The man who shall make like unto it to make an odor with it" signifies imitation of Divine worship by affections for truth and good from the proprium; "shall be cut off from his people" signifies separation from heaven and the church, and spiritual death.

10290. *And Jehovah said unto Moses.* That this signifies enlightenment and perception again through the Word by the Lord, is evident from the signification of saying, when by Jehovah, as enlightenment and perception — that it is enlightenment may be seen above (n. 7019, 10215, 10234); and also perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5877); and from the representation of Moses, as the Word (n. 6752, 7014, 7089). That Jehovah in the Word is the Lord, see the passages cited above (n. 9373); hence it is plain that by Jehovah said unto Moses, is signified enlightenment and perception
2 through the Word by the Lord. That this is signified is because the Lord speaks with the man of the church in no other way than through the Word, for He then enlightens man so that he may see the truth, and He also gives him perception to perceive that it is so; but this is effected according to the quality of the desire for truth with man, and the desire for truth with man is according to his love of it. They who love truth for the sake of truth are in enlightenment, and they who love truth for the sake of good are in perception — what perception is, may be seen above (n. 483, 495, 521, 536, 597, 607, 784, 1121, 1387, 1919, 2144, 2145, 2171, 2515, 2831, 5228, 5920, 7680, 7977,
3 8780). But the Lord spoke with Moses and the prophets by a living voice in order that the Word might be promulgated and be such as to contain an internal sense in all things and each. Hence also in these words, Jehovah said unto Moses, the angels who are in the internal sense do not know what Moses is, since the names of persons do not enter heaven (n. 10282), but instead of Moses they perceive the Word; and the expression, said, is turned with them into what is fitting to the sense, thus here into being enlightened and perceiving. Saying and speaking also, when by the Lord through the Word, in the angelic idea are nothing else.

10291. *Take unto thee fragrant spices.* That this signi-

fies affections for truth from good, which must be in Divine worship, is evident from the signification of spices, as perceptions and affections for truth and for good (n. 10254). That it is meant which must be in Divine worship, is because by the incense which was prepared from them, is signified Divine worship — of which in what follows. The spices which are now mentioned are of quite another kind than those of which the oil of anointing was prepared (verses 23, 24), which are also called spices, but in the original by another term. Those spices from which the oil of anointing was prepared signify in like manner perceptions and affections for truth and good, as do those now mentioned, but with the difference that the former truths belong to the celestial class, and the latter to the spiritual class. That the former truths belong to the celestial class, see above (n. 10254); and that the latter belong to the spiritual class will be seen in what follows. What is meant 2
by belonging to the celestial class and to the spiritual class, shall be briefly told. It has been often said above that heaven is distinguished into the celestial kingdom and the spiritual kingdom; in each kingdom there is a difference of truths as of goods; the good of the celestial kingdom is the good of love to the Lord, and the good of the spiritual kingdom is the good of charity toward the neighbor; every good has its own truths, celestial good its own, and spiritual good its own, which are altogether different from each other; what the difference is, may be evident from what has been shown concerning each kingdom in the passages cited above (n. 9277). That every good has its 3
truths, is because good is formed by truths (n. 10252, 10266) and also manifests itself by truths. It is with these as with the voluntary and the intellectual in man, his voluntary being formed by the intellectual and also manifesting itself by it: what is of the will is called good, and what is of the understanding is called truth.

10292. *Stacte.* That this signifies affection for sensual

truth is evident from the signification of stacte, as sensual truth; that it is affection for that truth, is from its fragrance, for odor signifies what is perceived, a fragrant odor what is perceived as grateful, and a fetid odor what is perceived as unpleasant; and all the pleasantness and unpleasantness in perception is from affection which is of love, and according to it (see n. 925, 1514, 1517–1519, 3577, 4624–4634, 4748, 5621, 10054). In general it is to be known that all things in the vegetable kingdom, whether productions of forests, or of gardens, fields, and plains, as trees, corn, flowers, grasses, and pulse, both in general and in particular signify spiritual and celestial things, for the reason that all nature is a theatre representative of the kingdom of the Lord — see the passages cited above
2 (n. 9280). Stacte is affection for sensual truth because it is named first; for there are four spices of which the incense was prepared, as there were also four of which the oil of anointing was prepared; and that named first is the most external, as what was named first for the preparation of the oil of anointing, which was best myrrh — that this is the perception of sensual truth, see above (n. 10252).
3 Four spices were taken for the preparation both of the oil and of the incense, for the reason that they signified truths in their order from external to internal; and with man they also have such a succession; for man has an external which is called the external man, and an internal which is called the internal man, in each of which there is an exterior and an interior; the most external is called the sensual, and this therefore is signified by stacte — what the sensual is and its quality may be seen above (n. 9996, 10236).
4 That stacte means affection for sensual truth cannot be confirmed from other passages in the Word, because it is nowhere else mentioned; but stacte of another kind, expressed by another term in the original, is mentioned among those spices which were brought down into Egypt (Gen. xxxvii. 25; xliii. 11), and involve such things as

are in the external or natural man, since by Egypt is signified the knowledge that is of the natural man — see the passages cited above (n. 9391).

10293. *And onycha.* That this signifies affection for interior natural truth, is evident from the signification of fragrant onycha, as affection for natural truth. By onycha is signified that truth, and by fragrant the perception of what is grateful, which is from affection for truth, thus the affection itself; it is called fragrant onycha because it is said above and after the enumeration of these spices, in these words, Take to thee fragrant spices, stacte, and onycha, and galbanum, fragrant spices. It is affection for truth in the natural which is signified by onycha, because it is named in the second place; for the spices are named in order according to the truths with man from most external to inmost; hence by stacte is signified affection for sensual truth, which is truth most external, by onycha affection for natural truth, which is interior truth in the natural man, by galbanum affection for truth still more interior, which is interior truth in the spiritual or internal man, and by frankincense inmost truth in the internal man, which is spiritual good — in like manner as was signified by the spices from which the oil of anointing was prepared, which were best myrrh, fragrant cinnamon, fragrant calamus, and cassia: that those spices signified truths in such an order, see above (n. 10252, 10254, 10256, 10258). But the difference is that those truths which are signified by the spices of the oil of anointing belong to the celestial class, while these truths which are signified by the spices for incense belong to the spiritual class — of which distinction see above (10254, 10291).

10294. *And galbanum.* That this signifies affection for truth still more interior, is evident from what was said just above (n. 10293). That onycha and galbanum are truths successively more interior, can only be confirmed from their order, since they do not occur in the Word elsewhere.

10295. *Fragrant spices.* That this signifies affections from spiritual good, is evident from the signification of fragrant spices, as affections for truth from good (shown above, n. 10291); and from spiritual good (see n. 10254, 10290, 10293). The reason why the incense was wrought from spices, which signify truths from spiritual good, or what is the same, why the truths which are signified by those spices belong to the spiritual class, is, that by incense is signified Divine worship which is effected by truths from that good, for confessions, adorations, prayers, and the like, are severally signified by incense (n. 9475); and such come forth from the heart by the thoughts and speech. That this worship is effected by spiritual truths may be evident from the ideas in which man is when in that worship, for the ideas in which man then is are from his memory and thence from the intellectual, and the things which are from this source are called spiritual. But as to Divine worship from celestial good, such as is with those who are in the celestial kingdom of the Lord, it is not performed by confessions, adoration, and prayers, of the same quality with those who are in the spiritual kingdom, thus not by truths from the memory, but by truths from the heart, which make one with the love itself in which they are; for the truths with them are inscribed on their love. When therefore they do from love what is prescribed, they do it at the same time from truths, without any thought concerning them from doctrine, thus without calling them forth from memory. That such is the state of those who are in the celestial kingdom of the Lord, may be evident from what was shown concerning that and the spiritual kingdom in the passages cited above (n. 9277). That incense signifies confessions, adorations, and prayers, which proceed through the mouth from the thought, see also above (n. 9475, 10177, 10198).

10296. *And pure frankincense.* That this signifies inmost truth, which is spiritual good, is evident from the sig-

nification of frankincense, as what is cleansed from the falsity of evil. Inmost truth, which is signified by frankincense, is spiritual good because the good with those who are in the spiritual kingdom of the Lord is nothing else than truth, which is called good when man wills and does it from conscience and affection. For with the spiritual all the voluntary is lost, but the intellectual is preserved entire by the Lord, and in it is implanted a new voluntary by means of regeneration by the Lord, which voluntary is the conscience with them, the conscience of truth. For whatever is implanted in the intellectual and proceeds from the intellectual is truth, inasmuch as the intellectual of man is dedicated to receiving the truths of faith, but the voluntary to receiving the goods of love: hence it is plain that spiritual good in its essence is truth. That a new voluntary with the spiritual is implanted in their intellectual part, and that hence the good with them in its essence is truth, see the passages cited above (n. 9277, 9596, 9684). It is said of inmost truth that it is good, because the more interior things are, the more perfect they are, and because the inmost of man is his voluntary, and what is of the voluntary is called good. That frankincense is inmost truth, thus spiritual good, may be evident from the passages above adduced from the Word (n. 10177). As frankincense is 2
spiritual good, and good reigns in all truths, disposes them, conjoins them, and gives affection for them, therefore frankincense is mentioned in the last place, and on this account vessels of incense were called censers*; for the name is from the essential, which is good; as the oil of anointing is named from the oil of olive, and not from the spices from which it was prepared, for a similar reason, namely, because oil signified good, and spices truths. It is called pure frank- 3
incense, because pure signifies cleansed from the falsities of evil; and in the original by that term is signified what is interiorly pure, but by another expression what is exte-

* In the Latin *thuribulum*, from *thur*, frankincense.

riorly pure or clean. That what is interiorly pure is signified by that term is evident in Isaiah: *Wash you, make you pure, put away the evil of your doings from before Mine eyes* (i. 16). And in David: *In vain have I rendered mine heart pure, and washed my hands in innocency* (Ps. lxxiii. 13). To render the heart pure is to be purified interiorly and to wash the hands in innocency is exteriorly. And again: *And be pure when Thou judgest* (Ps. li. 4). That by the other term is signified what is exteriorly pure or clean, may be seen in Leviticus (xi. 32; xii. 7, 8; xiii. 6, 13, 17, 23, 28, 34, 37, 58; xiv. 6, 8, 9, 20, 48, 53; xv. 13, 28; xvi. 30; xxii. 7: Jer. xiii. 27: Ezek. xxiv. 13; xxxix. 12: and elsewhere).

10297. *So much and so much.* That this signifies correspondence in every way, is evident from the signification of so much and so much, as alike of one and of the other, or as much of the frankincense as of the spices, and by quantity both of measure and weight is signified correspondence, here correspondence in every way.

10298. *And thou shalt make it incense.* That this signifies worship therefrom, is evident from the signification of incense, as confessions, adorations, prayers, and such things of worship as come forth from the heart into thought and speech (see n. 9475); for by the smoke of incense is signified elevation (n. 10177, 10198); and by fragrant odor, perception and reception as grateful — see the passages
2 cited above (n. 10292). As Divine worship signified by the incense of spices is here described, and by the spices of which that incense was prepared are signified truths in their order, it shall be told briefly how it is with that worship. But this is an arcanum which cannot be revealed unless the nature of man be known. Man is not man from the face, nor even from speech, but from understanding and will; such as his understanding and his will are, such is the man; that he has nothing of understanding at his birth and nothing of will is known; also that his under-

standing and his will are formed by degrees from infancy; thence man becomes man, and of quality according to that of the understanding and will formed in him. The understanding is formed by truths and the will by goods, so that his understanding is composed of nothing else than such things as have reference to truths, and the will is nothing else than affection for such things as are called goods; hence it follows that man is nothing but the truth and good from which his two faculties are formed. All and each of 3
the things of his body correspond to the things of his will and understanding; which may be evident from this, that the body in an instant does what the understanding thinks and the will wills; for the mouth speaks according to the thought, the face changes according to the affections, and the body makes movements according to the commands of both. Hence it is plain that the quality of the whole man throughout is according to the quality of his intellectual and his voluntary, thus according to his quality as to truths and goods; for, as above said, truths constitute his intellectual, and goods his voluntary; or what is the same, man is his truth and his good. That this is so appears mani- 4
festly with spirits: these are nothing else than their truths and their goods which they have acquired during their lives in the world as men; and still they are human forms. Consequently, from their face shines forth the quality of the truths and goods which they have, and this is also perceived from the sound and affection of their speech, and from the gestures, especially from their spoken words; for their spoken words are not such as with men in the world, but are in perfect harmony with their truths and goods, so as to proceed from these naturally. In this speech spirits and angels are when they talk together, and man is in like speech as to his spirit when he lives in the world, though he is then ignorant of it; for he thinks from similar ideas, as has also been observed by some learned men who have called these ideas immaterial and intellectual: these ideas

become words after death when man becomes a spirit. From this again it is manifest that a man is not anything else than his truth and his good; and hence it is that man
5 after death remains as he has become truth and good. It is said as he has become truth and good, and thereby is also meant as he has become falsity and evil; for evil men call falsity truth and evil good. This is an arcanum which must be well known in order that it may be known how it is with Divine worship; but besides this there is one arcanum more, namely, that in every idea of thought proceeding from the will of man, is the whole man; this also follows from the former, for man thinks from his truth and wills from his good, which are himself. That this is so may be evident from this experience, that when angels perceive a single idea of a man, or a single idea of a spirit, they know at once the quality of the man or of the
6 spirit. These things are told that it may be known how it is with Divine worship, which is signified by the incense of spices, namely, that the whole man is in all things of his worship, since his truth and good are therein, which are himself; and this is the reason why four spices are mentioned, by which are signified all truths in the complex. From this it also follows that it is the same whether we say that Divine worship consists of these truths and goods, or that man consists of them, since the whole man is in all the ideas of his thought, which are of his worship, as already said.

10299. *An ointment the work of a perfumer.* That this signifies from the influx and operation of the Divine of the Lord into all things and each, is evident from the signification of ointment, or what is of spice, as truths in all things of worship (see n. 10264); and from the signification of the work of an ointment maker or perfumer, as the
2 influx and operation of the Divine Itself (n. 10265). How it is to be understood that there must be influx and operation into all things and each of worship shall also be briefly

told. It is believed by those who do not know the arcana of heaven that worship is from man, because it proceeds from the thought and affection which are in him; but worship which is from man is not worship, consequently confessions, adorations, and prayers, which are from man, are not confessions, adorations, and prayers which are heard and received by the Lord; but they must be from the Lord Himself with man. That this is so is known to the church, for she teaches that from man not any good proceeds, but that all good is from heaven, that is, from the Divine there; thence also is all good in worship, and worship without good is not worship: hence the church prays, when in holy worship, that God may be present and lead her thoughts and speech. The case is this: when man is in genuine worship, then the Lord flows into the goods and truths which are with him and elevates them to Himself, and with them the man, so far and in such manner as he is in them. This elevation is not apparent to the man if he is not in genuine affection for truth and good, and in the knowledge, acknowledgment, and faith that all good comes from above, from the Lord. That it is so, may be compre- 3
hended even by those who are wise from the world, for they know from their learning that natural influx, which is called by them physical influx, is not possible, but spiritual influx; that is, that nothing can flow in from the natural world into heaven, but *vice versa*. From this may be evident how it is to be understood that the influx and operation of the Divine of the Lord is into all and each of the things of worship. That it is so, has also been given frequently to experience, for it has been given to perceive the influx itself, the calling forth of the truths which were with me, their application to the objects of prayer, the affection of good adjoined, and the elevation itself. But nevertheless 4
man must not let down his hands and await influx, for this would be to act as an image without life; he must still think, will, and act, as of himself, and yet ascribe to the

Lord all of the thought of truth and of the endeavor of good; by so doing the faculty is implanted in him by the
5 Lord of receiving Him and the influx from Him. For man was created for no other purpose than to be a receptacle of the Divine, and the faculty of receiving the Divine is no otherwise formed. Then when the faculty is formed he has no other will than that it should be so; for he loves influx from the Lord, and holds in aversion operation from himself, because influx from the Lord is the influx of good, and operation from himself is the operation of evil. In such a state are all angels in heaven; therefore by them in the Word are signified truths and goods which are from the Lord, since they are receptions of them (n. 1925, 3039, 4085, 4295, 8192).

10300. *Salted.* That this signifies the desire of truth for good, is evident from the signification of salt, as desire which is of the love of truth for good — of which below; hence salted is that in which is that desire. There must be a desire of truth for good, because that desire is conjunctive of the two; for so far as truth desires good, so far it is conjoined to it. The conjunction of truth and good is what is called the heavenly marriage, which is heaven itself with man; therefore when in Divine worship and in all and each of the things thereof there is the desire for that conjunction, heaven is in all things there, thus the Lord: this is signified by the requirement that the incense should be salted. Salt has this signification from its conjunctive nature; for it conjoins all things, and hence gives them relish; salt* even conjoins water and oil which other-
2 wise will not combine. When it is known that by salt is signified desire for the conjunction of truth and good, what is signified by the Lord's words in Mark may be known: *Every one shall be salted with fire; and every sacrifice shall be salted with salt: salt is good, but if the salt have lost its saltness, wherewith will ye season it? Have salt in your-*

* Probably here used in an old sense to include alkalies.

selves (ix. 49, 50). Every one shall be salted with fire means that every one from genuine love shall desire; every sacrifice shall be salted with salt means that desire from genuine love shall be in all worship; salt without saltness signifies desire from some other than genuine love; to have salt in themselves is the desire of truth for good—that fire is love, see above (n. 4906, 5071, 5215, 6314, 6832, 10055); and that sacrifice is worship in general (n. 922, 6905, 8680, 8936). Who can know what it is to be salted with fire, and why the sacrifice should be salted, and what it is to have salt in themselves, unless it is known what is meant by fire, salt, and by being salted? In like manner in Luke: *Whosoever he be of you that* 3
renounceth not all that he hath, he cannot be My disciple. Salt is good: but if the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land, nor for the dunghill: they shall cast it forth (xiv. 33–35). To renounce all that he hath is to love the Lord above all things; his possessions, or that he hath, is what man claims as his own; salt that has lost its savour is desire from the proprium, thus from the love of self and the world; such desire is salt without savour, not fit for anything. So also in Matthew: *Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? It is no longer fit for anything but to be cast forth, and to be trodden under the foot of men* (v. 13, 14). That in all worship there must 4
be the desire of truth for good is also signified by the law that every offering of the minchah should be salted; and that upon every offering there should be the salt of the covenant of Jehovah (Lev. ii. 13). By the minchah and offering, which is sacrifice, is signified worship, as above; and salt is there called the salt of the covenant of Jehovah, since by covenant is signified conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 9416). Desire also is the very ardor of love, thus its going forth, and love is spiritual conjunction. As the desire of 5

truth for good conjoins, so the desire of falsity for evil disjoins, and what disjoins also destroys; hence by salt in the opposite sense is signified the destruction and devastation of truth and good—as in Jeremiah: *Cursed is the man . . . that maketh flesh his arm. . . . He shall not see when good cometh, but shall inhabit the parched places in . . . a salt land and not inhabited* (xvii. 5, 6). To make flesh his arm is to trust in self, thus in his proprium, and not in the Divine (n. 10283); and as the proprium consists in loving self above God and the neighbor, it is the love of self which is thus described; hence it is said that he shall not see when good cometh, and that he shall inhabit the parched places and in a salt land, that is, in filthy loves and their desires, which have destroyed the good and truth of
6 the church. And in Zephaniah: *They shall be as Gomorrah; a place left to the nettle, and a salt-pit, and a perpetual desolation* (ii. 9). A place left to the nettle is the ardor and burning of the life of man from the love of self; a salt-pit is desire for what is false, which, as it destroys truth and good, is called a perpetual desolation; it is said that it shall be as Gomorrah, since by Gomorrah and Sodom is signified
7 the love of self (n. 2220). That the wife of Lot was turned into a statue of salt, because she turned her face to those cities (Gen. xix. 26), signified the vastation of truth and good; for to turn the face to anything in the internal sense is to love (n. 10189); hence it is that the Lord said, *Let him not turn back to what is behind him. Remember Lot's wife* (Luke xvii. 31, 32). And in Moses: *The whole land thereof shall be brimstone and salt, a burning . . . like the overthrow of Sodom and Gomorrah* (Deut. xxix. 22). By land here, as elsewhere in the Word, is meant the church
8 —see the passages cited above (n. 9325). Hence now it was that the cities which were no longer to be inhabited, were after their destruction sown with salt (Judges ix. 45). Thus it is plain that by salt in the genuine sense is signified the desire of truth for good, thus what is conjunctive, and

in the opposite sense the desire of falsity for evil, thus what is destructive. He therefore who knows that salt is 9
the desire of truth for good and their conjunction, may also know what is signified by the waters of Jericho being healed by Elisha by casting in salt into the spring of the waters (2 Kings ii. 19–22); for by Elisha as by Elias was represented the Lord as to the Word (n. 2762, 8029); and by waters are signified the truths of the Word, by the waters of Jericho the truths of the Word in the sense of the letter, and likewise by the spring of the waters; and by salt is signified the desire of truth for good and the conjunction of both, whence is healing.

10301. *Pure.* That this signifies without evil, is evident from the signification of pure, as without evil. As all evil is impure and all good is pure, therefore we speak of being purified from sins and iniquities, and this is spoken of the heart, that is, of the will; for the heart in the Word signifies the will (see n. 2930, 7542, 8910, 9300, 9495); and because it signifies the love (n. 3883–3896, 9050).

10302. *Holy.* That this signifies without the falsity of evil, is evident from the signification of holy, as Divine truth proceeding from the Lord (see n. 6788, 7499, 8302, 8330, 9229, 9818, 9820); hence that is called holy which is without the falsity of evil. It is said the falsity of evil, because there is falsity without evil, as in the case of some good people among the nations out of the church, and also with some among Christians within the church. But falsity defiled by evil is evil in itself, for it is from evil; whereas what is false with those who are in good is not defiled by evil, but is purified from it. Therefore also such falsity is accepted by the Lord almost as truth, and is also easily turned into truth, for they who are in good are inclined to receive truth. Concerning falsity, both that from evil, and that not from evil, see the passages cited above (n. 9304, 10109).

10303. *And thou shalt bruise of it small.* That this sig-

nifies the disposal of truths into their series, is evident from the signification of bruising, when applied to frankincense and spices, by which are signified truths, as the disposal of truths into their series; for bruising has a like signification with grinding, but grinding is spoken of wheat, barley, and fitches, and bruising is spoken of oil, frankincense, and
2 spices. What is signified in particular by bruising and grinding cannot be known unless it be known how it is with man in respect to the goods and truths which are signified by wheat, barley, meal, fine flour, oil, frankincense, and spices, when they are prepared or disposed for uses; for grinding and bruising are preparing them for use. When grinding is spoken of the goods which are signified by wheat or barley, then by grinding is signified the disposal and drawing forth of good into truths, and so application to uses; good also never puts itself forth into uses except through truths, in which it is disposed in order and thus given its quality; for good, unless it has been set in order in truths, has no quality, and when it is disposed in order in truths, it is then disposed into series in application to things according to uses, into which things good enters as the affection of love, whence comes what is grateful, pleasant, enjoyable. The like is here signified by bruising small, for pure frankincense is spiritual good (n. 10296); and the truths which are disposed in order by that good, are the spices, stacte, onycha, and galbanum (n. 10292–
3 10294). What is meant by disposal into series shall also be briefly told: truths are said to be disposed into series when they are set in order according to the form of heaven, in which form are the angelic societies. What this form is may be seen from the correspondence of all the members, viscera, and organs of man with the Greatest Man, which is heaven — concerning which correspondence see the passages cited above (n. 10030). In those members, viscera, and organs, all things and each are disposed or arranged into series and series of series, being formed of fibres and

vessels — as is known to those who from anatomy are acquainted with the textures and contextures of the interiors of the body; and into similar series truths from good are arranged with man. Hence a regenerate man is a heaven 4
in least form corresponding to the Greatest Man; and the whole man is such as is his truth and good. That a regenerate man is heaven in least form, see the passages cited above (n. 9279); also that man is his own truth and good (n. 10298); and that truths with man are disposed into series according to angelic societies with the regenerate (n. 5339, 5343, 5530). The series into which truths are disposed with the good, and the series into which falsities are disposed with the evil, are signified in the Word by sheaves and bundles (as Lev. xxiii. 9–15: Ps. cxxvi. 6; cxxix. 7: Amos ii. 13: Micah iv. 12: Jer. ix. 22: Zech. xii. 6: Matt. xiii. 30). When therefore it is plain what is sig- 5
nified by bruising and grinding, it may be known what is signified in the internal sense by the sons of Israel grinding the manna in mills, or bruising it in a mortar, and baking it into cakes (Num. xi. 8); for by the manna was signified celestial and spiritual good (n. 8464); and by grinding and bruising, disposal for use; for whatever is said in the Word is significant of such things as are in heaven and the church, each particular having an internal sense. It may also be known what is signified by not taking to pledge the mill or the millstone, for this would be to take the soul to pledge (Deut. xxiv. 6). By the mill and millstone is signified that which prepares good that it may be applied to uses; by barley also and by wheat is signified good, and by meal and fine flour truths, and good by its truths is applied to use, as was said above. From this may be evident what is signi- 6
fied by the mill, by the millstone, and by sitting at mills in the following passages: *Then two shall be grinding at the mill; the one shall be taken, and the other shall be left* (Matt. xxiv. 41); again: *He that shall offend one of the little ones that believe in Me, it were better for him that a*

millstone were hanged about his neck, and he were plunged into the depth of the sea (Matt. xviii. 6 : Mark ix. 42). And in the Apocalypse : *A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon be thrown down . . . and the voice of the mill shall be heard no more at all in her* (xviii. 21, 22). In Jeremiah : *I will cause to cease from them* [the cities of Judah] *the voice of joy and the voice . . . of the millstones and the light of the candle* (xxv. 10) ; and in Isaiah : *O daughter of Babylon, sit on the earth; without a throne, O daughter of the Chaldeans . . . take the mill*
7 *and grind meal* (xlvii. 1, 2). As a mill and grinding in a good sense signify application to good uses, so in the opposite sense they signify application to evil uses ; hence when they relate to Babylon and Chaldea, they signify application in favor of their loves, which are the loves of self and the world ; for by barley and wheat with them is signified good adulterated, and by meal thence truth falsified. The profanation of good and truth by application to those loves is also signified by Moses' grinding to powder the golden calf, and sprinkling it upon the waters that came down from mount Sinai, and making the sons of Israel drink (Exod. xxxii. 20 : Deut. ix. 21).

10304. *And shalt put it before the Testimony in the tent of meeting.* That this signifies the worship of the Lord in heaven and the church, is evident from the signification of the incense, which was to be put before the Testimony, as worship (see above, n. 10298) ; from the signification of the Testimony, as the Lord as to Divine truth (n. 9503) ; and from the representation of the tent of meeting, as heaven (n. 9457, 9481, 9485) ; and since it is heaven, it is also the church, for the church is heaven on earth.

10305. *Whither I shall come to meet thee there.* That this signifies from the influx of the Lord, is evident from the signification of coming to meet, when spoken of the Lord, as His presence and influx (see n. 10147, 10148,

10197) ; in this case from the influx of the Lord, since the subject is worship, which is signified by incense ; for the all of worship which is truly worship flows in from the Lord, as may be evident from what was shown above (n. 10299).

10306. *It shall be holy of holies to you.* That this signifies since from the Lord, is evident from the signification of holy, as all that and only that which proceeds from the Lord (see n. 6788, 7499, 8302, 8330, 9229, 9818, 9820).

10307. *And the incense which thou makest in its composition, ye shall not make for yourselves.* That this signifies that worship from the holy truths of the church must not be applied to the loves of man, is evident from the signification of incense, as worship (see above, n. 10298) ; from the signification of making in its composition, as from the holy truths of the church — for to make in its quality is to make from the same spices, and by the spices, which were stacte, onycha, and galbanum, are signified the holy truths of the church in their order (n. 10292–10294) ; and from the signification of not making to yourselves, as not applying to man's own uses, thus to his loves, for what a man does for the sake of himself he does for the sake of his loves ; and application is here meant because it is said to make for themselves. How this is, shall also be told : 2 all the truths of the church have respect to two loves, love to God and love toward the neighbor ; that the whole Word, which is Divine truth itself, from which all the truths of the church are, hangs on these two loves, is evident in Matthew (xxii. 37 : and Mark xii. 30, 31 : and Luke, x. 27) — where it is said that all the Law and the Prophets hang on those loves, and by the Law and the Prophets is signified the whole Word. But it is the opposite to apply Divine truth or the truths of the church to the loves of man ; then man turns himself from the Lord to himself, which is from heaven to hell, and becomes as one of the spirits there ; for in hell they have the Lord at the back and their own loves in front ; yea, when viewed by the

angels they appear inverted, with the head downward and
3 the feet upward. When truths Divine are applied to the loves of man, they are no longer truths, since by application evil enters them and perverts them and makes them appear false. If then it is said to them that they are not so to be understood, but otherwise, they are not willing to comprehend, and do not comprehend; for to say what is contrary to principles confirmed by his loves, is to say what is contrary to the man himself, because contrary to his intellectual from his voluntary. Concerning those who by application to their loves falsify truths and adulterate goods, much is said in the Word where Babel is treated of, especially in the Apocalypse.

10308. *It shall be unto thee holy for Jehovah.* That this signifies that worship must be applied to love Divine, is evident from the signification of holy, as all that proceeds from the Lord (as above, n. 10306); and from the signification of incense, of which it is said that it shall be holy unto thee for Jehovah, as worship (n. 10298); that it is to be applied to love Divine, follows from what immediately precedes, where it is said that they should not make such incense for themselves, by which is signified that worship from the holy truths of the church must not be applied to the loves of man (n. 10307). By love Divine is meant love to the Lord and love toward the neighbor; the latter love is also Divine, because it likewise proceeds from the Lord; for no one can love the neighbor from himself, since in such case he loves the neighbor and confers benefits upon him for the sake of himself, which is to love himself. That the whole Word, which is the Divine truth itself from which are all the truths of the church, looks to those loves as ends, see just above (n. 10307); hence also Divine worship must look to the same, since all worship which is truly worship is from truths — as may be evident from what was shown above concerning the spices of the incense, by which are signified the truths of worship; and the truths of wor-

ship are then applied to Divine love when it is performed with man from the Lord, according to what was said above (n. 10299).

10309. *The man who shall make like unto it to make an odor with it.* That this signifies imitation of Divine worship by affections for truth and good from the proprium, is evident from the signification of making like it, as imitation of Divine worship, for by making is signified imitating, and by the incense of which it is said, is signified Divine worship, as above; and from the signification of making an odor, as to please, which, since it is done by affections for truth and good, these are what are signified by pleasing, for odor is the perception of what is grateful, thus pleasing (see n. 10292). That it is from the proprium is plain, for it is said, The man who shall make like unto it shall be cut off from his people; for that is from the proprium which is not from affection for truth and good for the sake of truth and good, but for the sake of self; and to do anything for the sake of self is for the sake of gain, honors, and reputation, as ends, and not for the salvation of the neighbor and the glory of the Lord; hence it is from evil and not from good, or what is the same, from hell and not from the Lord. This therefore is meant by the imitation of Divine worship by affections for truth and good from the proprium, which is signified by making incense like unto it to make an odor with it. They who do so are they who love the world above heaven, and themselves above God; such also when they think inwardly or with themselves, believe nothing about heaven and the Lord; but when they think only of themselves, as when they speak before men, they then speak of heaven and the Lord from greater affection and faith than others, and this in proportion as they are inflamed by gain, honors, and reputation. Their state then is that they are inwardly black and outwardly white, that is, they are devils in the form of angels of light; for the interiors are closed which

should be shown to heaven, and the exteriors are open which are shown to the world; and if then from an affection as of love they lift the eyes and the hands to heaven, they are yet as images made by art, and such they appear before angels. And if you will believe it, there are many such in hell, who are present with and inspire men of like character, especially preachers, who imitate Divine worship by the affections of truth and good from the proprium, which also is permitted of the Lord, since they thus also perform a use; for good men still receive the Word from them well, since the Word, from whatever mouth it comes forth, is received by man according to the quality of his good. But such external things being pretences are stripped off from them in the other life; and then their spirit appears black as it had been in the body.

10310. *Shall be cut off from his people.* That this signifies separation from heaven and the church and spiritual death, is evident from the signification of being cut off from people, as separation and spiritual death (see n. 10288); that it is separation from heaven is evident from what was said just above (n. 10309); that it is also from the church is because they alone are of the church in whom the church is; and the church is in those who are in the affection for truth for the sake of truth, and in affection for good for the sake of good, thus who are in love toward the neighbor and in love to God, for the neighbor is good and truth, and also is God, since good and truth are of God, thus are God with them. They who are not such are not of the church, however they may be in the church.

THE THIRD EARTH IN THE STARRY HEAVEN.

10311. There appeared spirits from afar who were not willing to come near, for the reason that they could not be with the spirits of our earth who were then about me. From this I perceived that they were from another earth, and I was afterward told that they were from a certain earth in the universe; but where that earth is, was not made known to me.

10312. They were unwilling to think at all about their body, nor even about anything corporeal and material, being in this very different from the spirits from our earth; and for this reason they were not willing to come near; for spirits associate and dissociate according to affections and thoughts thence. But after the removal of some spirits from our earth, they came nearer and spoke with me; yet there was still felt an anxiety arising from the collision of spheres; for spiritual spheres encompass all spirits and societies of spirits, flowing from the life of their affections and the thoughts therefrom: thus if the affections are contrary, collision takes place, whence is anxiety.

10313. The spirits of our earth said that they dared not approach them, since in approaching they are not only seized with anxiety, but also appear to themselves from fantasy as if bound hands and feet with serpents, from which they could not be loosed until they retired. Such fantasy is from correspondence; for the sensual corporeal of man is represented in the other life by serpents, and therefore by serpents in the Word is also signified the sensual, which is the lowest of the life of man.

10314. Since the spirits of that earth are such, therefore they do not appear as other spirits in a clearly defined human form, but as a cloud; the better of them as a dusky cloud with flesh color infused; they said that inwardly they are white, and that when they become angels, that duski-

ness is changed into a beautiful blue, which also was shown me.

10315. I asked them whether they were in such an idea as to their bodies when they lived in the world as men. They answered that the men of their earth make no account of their body, but only of the spirit in the body, because they know that the spirit is to live forever, but the body must perish. The face however they do not call the body, because the affections of their spirits appear from the face and the thoughts from affections from the eyes. They said also that some in their earth believe that the spirits of their bodies have existed from eternity, and were infused into the body at conception; but they added that now they know that it is not so, and they repent of having been in so false an opinion.

10316. When I asked them whether they wished to see anything on our earth, which it was possible to do through my eyes, they answered at first that they could not, and then that they did not wish it, because they could see nothing but earthly and material things from which, as far as possible, they remove their thoughts.

10317. A continuation as to this third earth in the universe will be given at the end of the next chapter.

The Riverside Press
CAMBRIDGE · MASSACHUSETTS
PRINTED IN THE U.S.A.

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